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Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXXVII.

The rule which God has given for our direction in prayer, is now to be considered; and on this point our Catechism teaches us, that "The whole word of God is of use to direct us in prayer; but the special rule of direction, is that form of prayer which Christ taught his disciples, commonly called *the Lord's prayer*."

It has heretofore been shown, in answering the objections which are made to the duty of prayer, that it is a dictate of natural feeling to cry to God for help, in circumstances of extreme, and otherwise hopeless distress. Yet it is equally true, as was shown in our last lecture, that we know not *how* to pray, nor *what* to pray for, except as we are taught by the Spirit of God. Now it is to be observed, that the Spirit teaches us *what* to pray for, in the word which he has indited; and *how* to pray, both by his word, and by his motions in our own minds. In every part of the sacred oracles, we may find something that is useful, for our direction in our addresses to the Great Hearer of prayer. It is by the revealed will of God that his nature and attributes are most fully and clearly made known. Here we learn that it is at once our privilege and our duty to draw nigh to him, and pour out our hearts before him; that it is not a vain thing to pray, but that the fervent and effectual prayer of the righteous man availeth much; that the way of access to the throne of grace is through a Mediator, and by the aid of the Holy Spirit; and that we have an assurance that whosoever cometh unto Him, in this new and living way, he will in no wise cast out. In the word of God also, we have the record of prayers which have been offered up by saints of old, and of the gracious answers which they have obtained, and by this are encouraged to the performance of the duty, as well as by the promises which are made to those who pray in faith. The promises of the divine word, indeed, contain the very matter of prayer; they furnish us with the pleas and arguments, so to speak, which we should make use of in our devout supplications. Here too we are taught what is the use which we are to make of the offices of Christ in the performance of this duty; and how we may avail ourselves of the great doctrines and leading truths of God's revealed will, so as to pray understandingly both for ourselves and

for others, and especially for the church, and the prosperity and extension of the Redeemer's cause and kingdom. In short, there is no part of the divine word from which the careful and serious reader of it may not gather materials for prayer—for confession of sin, pleading for pardon, and thanksgiving for mercies received. The very sins which we read of in the Holy Scriptures, and the judgments which have been inflicted on those who committed them, may and ought to serve as powerful motives, urging us to pray that we may be preserved both from the guilt and the punishment of those whose transgressions have been recorded—recorded for the very purpose that they might serve as warnings to others, even to the end of time—No individual will excel in the gift of prayer, who is not familiar with the contents of his Bible.

"But the special rule of direction—says the Catechism—is that form of prayer which Christ taught his disciples, commonly called the Lord's prayer." A question has been raised, whether this can with propriety be called a form of prayer. When our Saviour dictated it to his disciples, he said, "after this manner pray ye," and hence those who most earnestly oppose forms of prayer have said, that this ought to be regarded as *a pattern* of prayer, suggesting only the matter of our supplications; rather than *a form*, in which the very words we are to use must be considered as prescribed: and they remark, in support of their opinion, that our Lord's prayer is actually given with some variation of the language, by the two evangelists, Matthew and Luke, by whom we find it recorded. An objection has also been made to its being called "a *special* rule of direction;" inasmuch as two important parts of prayer, thanksgiving and the confession of sin, are not found in it with any distinctness of expression, and especially because it does not teach us to ask in the name of Christ, which our Saviour afterwards informed his disciples they were always to do. But these objections, although somewhat specious, do not seem to be valid. The distinction between a pattern and a form, as applicable to the point before us, is scarcely more than verbal. We sometimes and properly, speak of a form, when we do not mean, nor are understood to mean, that there must be an exact resemblance of it, in every thing to which it is to serve as an exemplar; a general conformity, and not a precise likeness, is all that is intended. Nor does a special rule of direction imply that there may not be other rules, which require to be carefully regarded—it may be *indispensable*, and yet not *exclusive*. As to the parts of prayer, we shall find in the sequel that they are virtually included in this; and as to asking in the name of Christ, it was not proper, in the beginning of our Lord's ministry on earth, when this prayer was dictated, that it should be explicitly mentioned. It was just before his crucifixion, as we learn from the evangelist John, that he said to his disciples, speaking of what should take place after his resurrection and glorification, "In that day ye shall ask me nothing: verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name; ask and ye shall receive, that your joy may be full." And in a preceding part of the same address, we find him saying—"I am the way, the truth, and the life; no man cometh unto the Father, but by me—Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it." In a word,

the reason why this prayer is called a form and a special rule, and the manner in which we ought to regard it, are correctly, though briefly stated, in our larger Catechism—"The Lord's prayer is not only for direction as a pattern, according to which we are to make other prayers, but may be also used as a prayer, so that it be done with understanding, faith, reverence, and other graces necessary to the right performance of the duty of prayer"—The wonderful *comprehensiveness* of this incomparable form of address to God, has been the admiration of all who have closely examined it, and will be the more apparent the more it is made the subject of investigation and meditation.

This is the proper place to say something, (if I notice the subject at all in these lectures,) on the proper use of forms of prayer in general. You are aware that in the church to which we belong, forms are never employed in the publick service of the sanctuary. This topick has been productive of much discussion and controversy, and plausible things may be said, and frequently have been said, on both sides of the litigated question. "Those who are advocates for forms, observe that they prevent absurd, extravagant, or impious addresses to God, as well as the *confusion* of extemporary prayer: that forms were used under the Old Testament dispensation; and in proof of this, they cite Num. vi. 24. 26, and x. 35, 36. On the other side, it is answered, that it is neither reasonable nor scriptural to look for the pattern of Christian worship in the Mosaick dispensation, which, with all its rites and ceremonies, is abrogated and done away; that though forms may be of use to children, and such as are very ignorant, yet *restriction* to forms, either in publick or private, does not seem scriptural or lawful. If we look to the example of Christ and his apostles, every thing is in favour of extemporary prayer. The Lord's prayer, it is observed, was not given to be a set form, exclusive of extemporary prayer. It is further argued, that a form cramps the desires; inverts the true order of prayer, making our words to regulate our desires, instead of our desires regulating our words; has a tendency to make us formal; cannot be suited to every one's case; that it looks as if we were not in reality convinced of our wants, when we want a form to express them; and finally, in answer to the two first arguments, that it is seldom the case that those who are truly sensible of their condition, and pray extempore, do it in an impious and extravagant manner; and if any who have the gift of prayer really do so, and run into the extreme of enthusiasm, yet this is not the case with the generality, since an unprejudiced attention to those who pray extempore must convince us, that if their prayers be not so elegantly composed as those of a set form, they are more appropriate, and delivered with more energy and feeling."*

But although forms be rejected, yet those who lead in social prayer, especially in the publick worship of God's house, may, and generally ought, to observe a *method* in their prayers; so that they may neither omit any important part of publick devotion, nor pass backward and forward from one part to another—mixing the whole into a confused mass, unproductive of any distinct impression, and inconsistent indeed with devotional edification. Some unhappy examples of this sort furnish the advocates of forms, or an established liturgy, with their most plausible objections against the use of free prayer. To prevent this, those who are to lead others in prayer

* Buck's Theological Dictionary.

ought to make serious business of endeavouring to qualify themselves for this most important service. Do they premeditate, and even write much, that they may be able to speak to their fellow men in an acceptable and edifying manner, and can they think of speaking to God, without reflecting at all on what they shall say? It is admitted that in secret prayer, language and method are of less importance; but in social prayer our words should be well ordered. It is a gross error to imagine, that some premeditation and preparation will hinder the warmth of devotion, or the expression of the thoughts that may arise in the mind while uttering our prayer. A general view of what we propose to say in leading the devotions of others, by its favourable influence on self-possession, will help and not hinder us, in the proper introduction and expression of extemporaneous thought.

In acquiring the gift of prayer, beside a familiar acquaintance with the Holy Scriptures, and cherishing a devout spirit by much intercourse with God in secret, important assistance may be derived from reading those forms of prayer which pious and discreet authors have penned and published, suited to all the circumstances and occasions that occur in life. The committing of some of these to memory, will well reward the pains of doing it. This should especially be done by those heads of families who want confidence to lead their households to the throne of grace, without such assistance. Far better it is, in my opinion, devoutly to *read* a prayer to a kneeling family, than to omit this sacred and most important duty. But in private, the expression of our own thoughts in our own words, ought never to be omitted; and by a familiarity with this blessed exercise, few indeed will fail at length to acquire the confidence to pray before others, without great embarrassment, and to the edification of all who unite with them in the solemn service.

From the London Evangelical Magazine for March.

THE LOVE OF CHRIST.

Substance of a Sermon preached by Dr. Mason, of New York, at Fetter-lane Meeting, June 13, 1802.

Eph. iii. 14, 19.—Particularly the latter part: "*To know the love of Christ which passeth knowledge.*"

A strange paradox this to an ungodly man! and I despair, my brethren, of making it plainer to him. This afternoon I preach to the babes, the children of the family; and I must warn all others, all who are out of the covenant, that they have neither part nor lot in this matter: it is for the people of God only.

I. Consider the love of Christ under these views: it passeth knowledge; it is inexhaustible. We are of yesterday; the love of the Lord Jesus Christ is from everlasting to everlasting. We are the changelings of an hour; the love of the Lord Jesus Christ is like himself—the same yesterday, to-day, and for ever. We are feeble and faithless; the love of the Lord Jesus Christ is the omnipotence and the fidelity of God. It should be measured by the perfections of Jehovah, the worth of an immortal soul, the damnation of hell, and the glories of heaven; it passes all our *imitation*, and all our powers of *estimation*. Do we know, my brethren, what eternal love is? Can you measure back the ages before your birth? Can you calculate the ages before the formation of man? When you have passed all the powers of man in calculating before creation, can you enter into the recesses of the Almighty, and calculate his eternal love? What do you and I know of eternity?—what of God—

of his perfections? When we know these, we may know what the love of Christ is. I said, we are the changelings of an hour, hardly ever like ourselves for two hours together; but the love of the Lord Jesus Christ is from everlasting to everlasting. Let it never be forgotten, let it enter deep into our hearts, let it be committed as the most sacred charge to our memory, let it be entwined with all the affections of our souls,—that no goodness of ours ever *drew* the love of the Lord Jesus Christ to us, and therefore no unworthiness of ours shall ever make him *withdraw* it from us. It was well and wisely observed by a handmaid of God, that if God had not loved her before she was born, he never would have loved her afterward. Nothing can make him turn away his love, for he knew from all eternity the abomination of the heart, that it is deceitful above all things and desperately wicked. There is no reason under heaven why he should change his love, because there is no reason under heaven which he did not know before he fixed his love. He changes not. His love is the same. It is the love of God, who never can mend his views. I said, we are feeble, and that our love, however ardent, can go but little lengths. His love is omnipotent. In one word, when he is pleased to love us unto eternal life, earth, and angels, and the pit shall never stop our course into eternal life. It is love that passeth knowledge that is endued with such powers and effects. We cannot tell what Christ's love is till we can tell what omnipotence is; and here we must adore, and not ask. Our love is prone to be set on objects that present themselves on account of their good qualities; our recommendations were such as exactly fitted us for everlasting burnings. Yet he loved us. They were utter disqualifications for his communion and purity; yet he loved us. We were in conspiracy with the devil against his government and glory; and yet he loved us. Now, I say that such love passeth knowledge. We do not know what it is to love an unlovely object: it is only for the love of God. "God commendeth his love to us, in that while we were yet *sinners*" (and the whole vocabulary of words cannot supply a worse word) "Christ died for us." My friends, did you ever hear of a good man giving np his life to save a profligate villain? Was there ever such a character? Oh, no; it is not for creatures. It is the expression of the love of the Lord Jesus Christ.

Remember what it cost him when he stepped into the place of the first Adam? Consider what it amounted to? Do you know what the wrath of God is? Do you know what eternal damnation is? Do you know what it is to have all the faculties of the immortal soul, and all the senses of the body, filled with the wrath of God? Do you know what the value of the blood of God is? Do you know what God manifest in the flesh is? Do you know what heavenly glory is?—what the kingdom prepared before the foundation of the world is? If you do, then you can tell what the love of Christ is. This love is not removed at a distance from us; but it is the object of solid experience in the believing soul. The love of Christ which passeth knowledge is, nevertheless, the subject of a believer's practical knowledge. He knows it,

1. By being convinced of sin by the Holy Ghost, and satisfied in his conscience that he was by nature a child of wrath, and that it would be eternally just in God to cast him eternally out of his presence. Brethren, the terrors of the law may break the resolution of a sinner, but never melt the

heart. The hammer may shiver the rock, but it is pieces of rock still. It is the love of the Lord Jesus Christ that melts the heart into contrition and tenderness. The terror of the curse may drive, but it will only drive me farther from God.

2. By faith in the Lord Jesus Christ, my soul, which was harassed and hunted by the law, breathes.

Men may call it fanaticism; but it is that fanaticism which brings heaven into the heart, and it is little matter by what name men call our happiness

3. The Lord Jesus Christ is pleased to shed abroad his love in the heart after men are converted; so that his love "constrains" them in a double manner, first, as an outward motive, and, secondly, as an inward principle, "Thus to judge, that if one died for all, then were all dead, and he died for them, that they that live should not henceforth live unto themselves, but unto him that died for them and rose again." Argue, if you please, on the dignity of virtue, the dignity of man, the penalty due to sin, its demerit, its defilement, and when you have used all your arguments, the love of Christ alone constrains. The Lord Jesus Christ is revealed as an object of faith, that he may be made a subject of enjoyment, by believing on him, resting on him, pouring out our hearts before him, and committing our all unto him.

I have been speaking of things unintelligible to sinners; brethren, it is not for me to make men understand the things of God,—it is the work of God. There is no flattery in the word of God, and there must be none in those who preach it. It is one thing to talk about the doctrines, and another to feel the love of Christ. You may have a name to live, and go far in religion, and go down to the pit with a lie in your right hand. What know you, my brethren, of the love of Christ? O my soul, what do I know of the love of Christ? Has it ever sickened me of myself? made me ashamed of myself? Have you ever to this hour explored what is in the womb of one sin? We are sometimes much distressed by actual sins, while we are prone to forget the fountain from whence they spring. Think of sin, of all your sins, of the sins of all men living, of all the sins of all the men that ever lived upon earth; and remember they are only a specimen of what is contained in one single heart.

O man of insensibility, the Lord Jesus Christ offers his love to thee: "Hearken unto me, O ye stout-hearted!" You may delay till to-morrow; and to-morrow, remember, has ruined many an immortal soul! There is no man living that can sensibly and reasonably think of this love, and turn his back upon it. He cannot but esteem the love of the Lord Jesus Christ. Then this is a memento within you, that without the love of the Lord Jesus Christ you cannot be happy.

You that remain impenitent after all, I leave your own consciences to sit in judgment upon you, whether he who rejects so much love, snd makes his immortal soul, and body too, a ridicule and sport to devils, does not deserve to be damned.

Let us love much. God is love. It does not matter that we all see exactly alike in all points of religion. It is no more meant by the Lord Jesus Christ that it should be so, than that we should be perfect in any other grace.

Cultivate the love of the Lord Jesus Christ: this love will animate your prayers, your life; will come with you into the sanctuary, will go with you into the family, will purify your closets, and shed its benign rays over the walks of common life.

From the Christian Observer for March.

CONFIDENCE IN GOD.

'Tis easy when the sea's at rest,
And sunshine gilds the liquid plains;
To say, "How could I be distrest
In storms, since God, my Father, reigns?"

But when the sky puts terror on,
And tempests howl and billows rise,
That confidence—how quickly gone!
Which seem'd so strong in tranquil skies.

Prosperity can never try
The strength and value of our trust:
But sorrow and adversity
When man lies humbled to the dust.

Oh for that faith which firm will stand
When grief my earthly sky deforms,
And sees a heavenly Pilot's hand,
Midst threatening gulfs and dangerous storms.

JAMES EDMESTON.

"HE THAT LOVETH FATHER OR MOTHER MORE THAN ME IS NOT WORTHY OF ME."

My saving Lord, my only stay,
In life or death, in weal or wo;
I would be thine through life's dim way,
And when through death's dark vale I go.

From worldly bondage wean my heart,
From earthly thraldom set me free;
Make me to choose that better part,
That bright behest of serving thee.

And let not nature's ties, though dear,
Around my heart too closely twine,
However lov'd—however near,
Earth's claims can never equal thine.

And ah! when death's dark vale I tread,
Around me let thy presence shine,
And when its shadows o'er me spread,
Let then thy light and peace be mine.

Miscellaneous.

OBSERVATIONS OF A TRAVELLER IN EUROPE.

(*Continued from page* 161.)

Brydone's account of Messina and its vicinity is tolerably just; but he is not to be absolutely depended on. You may remember his admirable description of Etna, and of his ascent to its summit. Mr. Broadbent, the American consul here, has informed us that when he himself ascended that mountain, the guides told him Brydone went but part of the way up. I remember also that some years since, Commodore R——— mentioned to me, that the monks on the mountain informed him, that Brydone did not ascend it. Besides his disregard for truth, Brydone was guilty of great indiscretion, to say the least, as to Recupero. His book is understood to have reached the Pope, and brought the Canon into serious difficulty. Unhappily for us, the season forbids our ascending Etna, and comparing the beautiful pictures of the traveller with the reality.

On the 20th, in company with Dr. N——, an intelligent young English physician resident here, we went to the summits of two of the many hills in the vicinity. We ascended by a *fiumare* or watercourse. The face of the country here and in Calabria, is so much formed by the channels which the water has worn in the lapse of time, that it is not surprising to find them dignified by a particular name. Innumerable grooved and conical hills are seen on both shores, which, on examination, seem to have been fashioned by the long continued action of the water, descending the steep declivities so rapidly, as to carry off the soil in great quantities, and thus to break long mountain ranges into separate and irregular summits. Similar appearances are not common in such parts of our country as I have seen. The rocky nature of the soil in some cases, and its being covered with trees in others,

preserve it from being washed into the sea, so fast as the friable earth which composes the comparatively naked hills of this region. The *fiumare* which we ascended was a small one, only affording a narrow foot-path; but they are of all sizes, from the slight gully, to the magnificent ravine. The force of the water becomes astonishingly great, when sudden rain has filled these precipitous channels. In November last, a cloud, or water-spout, burst upon the hills behind the town, and the deluge which followed was so great, that upwards of a hundred lives were lost. We were shown the site of a country seat which stood near the junction of two *fiumares*, and was swept away so entirely by their united waters, that not a vestige was left.

Our ascent was laborious, but we were amply repaid for the fatigue of climbing, as the views from both hills were very fine. In passing from one to the other, and in descending by another route, we had an opportunity to observe something of the Sicilian method of cultivation. The ground was supported by walls, and thus formed into terraces, and intersected by channels, which appeared to have been made for the purpose of irrigation. The vines were trimmed very low and close, so that sometimes not more than two or three buds were left on a stock. The grass was filled with flowers, the flax was five or six inches high, the trees were in bloom; and we found many proofs, in addition to those afforded by our feelings, that the temperature of January in Messina, is like that of May in Philadelphia.

The next day we escorted some ladies to the Faro Point and to Scylla. Our ride was along the shore, which winds beautifully, so as to make almost a semicircle, between the entrance of the straits at that point and the town. The same graceful curve of the shore is continued in front of the city, so that the long range of buildings at the Marina, appears to great advantage from every part of that noble walk. The four story houses that Brydone mentions, and which must have had an imposing effect when seen from the harbour, have been thrown down; but the ruins of some of them remain to this day, as if to remind the inhabitants of this bright region, that in a moment destruction may come upon them. There have been five violent earthquakes here in the lapse of a century.

The sides of our road were fenced in some places with the prickly pear, and in others with the American aloe. At a small distance from the point, we passed through a dirty village, whose inhabitants seemed more anxious to get money than almost any of the poor that we had met before. The boys followed us, holding out their hands, and when we tossed some change among them, a most earnest scramble took place. Their importunities continued until we left the shore to cross to Scylla. If Charybdis is opposite to Scylla, we passed over it; but this dangerous whirlpool of ancient times has lost so much of its terror, that its very situation is matter of dispute. Scylla we found to be a steep rock, apparently about 200 feet high, extending into the sea, and connected with the land by a hill of moderate elevation. On this hill and its sides, and at its foot, lies the town of Scylla, or Sciglio, which presented little worth noticing. We went round the rock, landed on the northern side of the promontory, and clambered up a steep ascent through filthy alleys, to the top of the hill. We were proceeding towards the fort which crowns the rock, when we were stopped, and found that we had committed an error in not procuring passports, and that the fort could not be entered without

an order from some officer who lived in the town. Notwithstanding this disappointment, we were much gratified by the excursion. We saw Stromboli, with a cloud resting on its summit, some other of the Lipari Isles, and a distant part of the Italian coast. On the other hand were the mountains of Calabria, extending down to the sea, and presenting many forms of beauty and grandeur. They are so steep that the road to Naples, which has been cut out of their sides, is supported in some places by masonry; yet they are cultivated. On one I counted forty terraces, and there were more above.

Yesterday, in company with our excellent friends, Mr. and Miss ——, we rode about four miles into the country, and ascended to the telegraph, on a mountain back of the town. Our mode of travelling was quite new and amusing to us. We rode upon donkeys, about as large as Shetland ponies. When I was mounted, my feet almost touched the ground, and they frequently hit the sides of the path, where it was sunk a little below the general level. The character which the ass has always borne, I found to be just, for my beast would do, not as I wished, but as he chose. When we were descending, I was especially annoyed. I was willing either to walk or to ride, as it might please my four-legged companion (it were a misnomer to call him servant), but when I tried to mount, he moved off; and when I undertook to lead him, he stood still. The last, by an Irish license, might have been called his favourite gait, when I was upon his back. Once or twice he stopped suddenly at the edge of a mud-puddle, as if with a design to pitch me in; and once I narrowly escaped being thus dashed on the pavement. At another time, on the approach of a carriage he would not turn out either to the right or the left, and it was the care of the coachman that saved us from being ridden over. I escaped all serious harm from the perversity of my beast, but fell into a ludicrous disaster from his weakness; for as I happened incautiously to lean forward a little, the weight of my body came too much over his forelegs, which suddenly gave way, and I made a complete somerset over his head to the ground. With all his defects, however, the ass is a most useful creature. They abound here and in France, and are used in the transportation of all kinds of commodities.

The day was like one of the finest that our climate affords in May, and the scenery was alternately picturesque and magnificent. The view from the top of the hill was very fine. The first objects which struck our sight were the Lipari Isles, especially Stromboli; which, though fifty miles distant, appeared like a vast pyramid rising out of the sea. We could discern the smoke of its unceasing fire. To the left were Milazzo and its cape, extending into the Mediterranean, and farther on the same side, the innumerable mountains which compose the surface of Sicily. At our feet were a vast number of hills, every where divided by fiumari, which make the face of this country so dissimilar to that of the United States. Turning round, we saw the deep ravine through which we had ascended, with the mountains that enclosed it, then the city of Messina, with its circular harbour, almost surrounded by the sickle-shaped strip of land that forms it; beyond, the bright blue Strait that divides Sicily from the Continent, bounded on one side by a flat shore that winds in the most beautiful curve, and on the other by a succession of lofty promontories, on the sides of which cultivation is spread, and towns and vil-

lages are built, as if in defiance of natural obstacles; and still farther back, the mountains of Italy, partly covered with snow and capped with clouds.

After much inquiry and hesitation, we have concluded to sail for Palermo, and have engaged our passage in an English brig. Before we embarked for Messina, we understood that there was no difficulty in proceeding at any time from this place to Naples, but the fact is otherwise. In Calabria, the roads and accommodations are bad, and there is danger from banditti; so that the journey by land is out of the question. The one hundred and eighty miles of water between the two places, would be no formidable obstacle on our coast, but here the wind at this season blows almost constantly from the west and northwest, or at least it has done so since our arrival; and the Sicilians and Italians are miserable navigators, afraid of a high wind, and unable to use any which is not quite fair. A gentleman who recently went to Naples from this place, was employed exactly a month in making the voyage. Once or twice he was within sight of the bay of Naples, and afterwards compelled to return.

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Palermo, Feb. 12th.

MY DEAR COUSIN,—Your kind postscript has given me great pleasure. Could I communicate any adequate idea of what we have seen and felt since it was received, you would have an ample recompense. Of that I despair, but a simple account of our adventures since we left Messina, may not be uninteresting.

We sailed a little before noon on the 6th, and arrived in the harbour of this place at sunset on the 8th. The motion of our brig was so gentle that we escaped seasickness till the last morning, when we had full proof that all our passed tossing had not yet seasoned us. The voyage, though pleasant on the whole, was attended with some few hardships and privations. Our fare was mean and miserable, and the vessel, which had been built under the Captain's own directions, the worst contrived that ever was seen. When H—— and myself got into our berths at night, we found them so short that we were compelled to assume the attitudes of roasted turkeys. We bore the inconvenience for one night, but afterwards took to the cabin-floor for a resting place.

During the voyage we had fine views of the Lepari Isles, the ancient Insulae Æolinæ. They are mountains rising above the sea, and supposed to be of volcanic origin, several of them still emitting smoke. Lepari, the most considerable, is about twenty miles in circuit, and contains 18,000 inhabitants. These islands are the Botany Bay of Naples and Sicily, being the receptacle of their convicts.

It was too late, when we arrived, to obtain pratique, or permission to land. It was the carnival, and the officers were gone to the masquerade. A testy American, accustomed to move about at will, would have been provoked at being thus imprisoned in a small uncomfortable vessel within sight of the city to which he was bound, by the absence of the officers who were to attend to the mere ceremony by which he might obtain entrance. At a late hour in the morning, we were rowed across the harbour to the health office. Our bill of health was taken with a pair of tongs, and after it had been amply fumigated and examined, we were passed, one by one, in review before the windows of the office, in order that ocular demonstration might "make assurance doubly sure." Our ordeal now seemed nearly over, when an

unexpected difficulty arose to prolong it. Our sapient Captain had left his mate in the brig, and it was necessary that he should be seen, before we could be allowed to enter the town. We had to put on patience, and walk over the few feet of pavement to which we were confined, while the boat went back a mile or two and returned. It was contrary to rule for our baggage to be brought when we came, so that the bay had to be recrossed again, and crossed a third time, before we could be comfortably established in our inn.

The city is delightfully situated at the foot of a grand bay opening into the Mediterranean, and is almost surrounded by mountains. Some of these, as Monte Pelegrino, and Capo di Gallo, are entirely insulated, so that the plain extends to the sea on each side of them. Others are apparently in ranges, but of such different elevations in different parts, that one is seen behind another, and even Etna, at the distance of eighty miles, is visible from the Marina. This is a broad street on the margin of the sea, more than half a mile in length, adorned with statues, and having a finely paved walk on the side next the bay. I have never seen so beautiful a promenade. The battery at New York is not to be compared with it. On one side are the city and surrounding mountains; on the other, the deep blue waters of the Mediterranean; whose waves dash against the wall that supports the Marina, after tumbling in masses of foam over the rocks in advance, which seem to be placed as an ineffectual barrier against them, and only to increase their fury. The views from this charming walk are admirable, but must yield to those which the top of the palace affords. There, are seen the more remote hills; the bay with its winding shores and grand promontories; an extensive plain covered even at this season with the verdure and brilliant hues of Spring, and adorned with the ever-during foliage of the olive, the white blossoms of the almond, and the rich fruits of the orange; while in the centre of all this grand and beautiful scenery, are collected the habitations of a hundred and sixty thousand human beings.

15th.—This afternoon we witnessed a very singular exhibition of folly. This is the Carnival, and the people of Palermo choose to prepare for the austerities of Lent, by indulgence in gaieties, as useless as what they precede. Our excellent friends, Mr. and Mrs. G., took us to the house of one of their acquaintances on the Vea Toledo, or Corso, as it is commonly called, from the balcony of which we had a good view of the procession. This was composed of carriages going up the street on one side, and down the other, at a slow pace. Most of these were of the ordinary kind, but some were in fanciful shapes. One was a wind-mill drawn by six horses in gilded harness, and followed by two more. Several were boats, one of which was occupied by young Englishmen resident here. In some of the carriages were young ladies, in others persons wearing masks; but most of them were filled with gentlemen. A part of these bore shields, others had their faces covered with net-work, and others used the cushions of the carriages, common servers, cloaks and various other things, for protection from the missiles with which they were assailed. The carriages were loaded with sugar plums, which the occupants threw, not only with their hands, but even with ladles made for the purpose, upon their acquaintances in the balconies, upon the people in other carriages, and even upon the mob in the street. Those who were thus attacked made hearty returns, and a brisk warfare was carried on. When the English boat came near us, the crew discovering Mr. and Mrs. G., sent

such a shower of sweets upon us, that we were overwhelmed. One shot struck Mrs. G. near the eye, giving her a wound which smarted for hours, but she escaped better than a Sicilian lady, whose eye was seriously injured, on some former occasion of this kind. The street was crowded to excess, and the balconies of the houses filled with people assembled to see the whimsical spectacle. Before it began, some of the common people were marching through the streets in masks, dancing and beating the packs upon each other's shoulders with clubs. The whole scene was exceedingly ridiculous, but the masquerades and sugar-plum-fighters of Palermo, must yield the precedence in folly to the thousands of our countrymen, who on great anniversaries transform themselves into brutes.

19th.—The neighbourhood of Palermo abounds with interesting objects, and our excursions have afforded much pleasure. On the north, is the lofty peak called Monte Pelegrino, the ancient Mons Eveta, where the Carthaginians found impregnable positions during the Punic wars. It is now especially remarkable for having been the abode of Saint Rosalio, the patroness of Palermo. This young princess, according to tradition, left the court to devote herself to a contemplative life, and dwelt in a grotto which we entered. Here her remains were discovered, most fortunately for Palermo, for being carried in procession to the cathedral, they delivered the city from the plague, and ever since, on the 15th of July, the procession is repeated, and a great festival celebrated! We saw the statue of the saint in the grotto, and what was more interesting, on the top of the mountains enjoyed most charming views, extending to the island of Ustica on the north, and to Etna on the east.

At the foot of Monte Pelegrino, is a country-seat of the King, called La Favorita. The grounds are well laid out and abound with game. The house is Chinese in form and decoration, and has many old, and some splendid ornaments. The palace of the hereditary prince is in a delightful situation, but is not magnificent, considered as a royal residence. At Bagharia, are several country-seats of distinguished families. One of them, that of Prince Palayonia, is remarkable for a great number of statues of grotesque monsters. A former proprietor chose thus to embody the works of a foolish fancy.

The pleasantest excursion that we have made from the city, was to Piana di Græci. This is a village about 14 miles from Palermo, inhabited by the descendants of some Albanians, who fled from the Turks three or four hundred years since. There are three other villages of the same people, whose number we were told amounted to twenty thousand. They speak the Albanian language, and preserve their religion, though they call the Pope their head. They baptize by immersion, and their priests marry. The service of the church is performed in Greek. They have a bishop in Palermo, and another in Messina, and a seminary in each of these cities. La Piana is situated among the mountains south-west of Palermo, on very elevated ground. The road to it, with the exception of the first three or four miles, is almost a continued ascent. It winds over the hills in the most picturesque manner. The views of the mountainous country through which it passes, and near Palermo, of that city, its charming plain, and the lofty heights around it, are some of the finest that I have seen.

I will not weary you with a particular description of the buildings here. We have visited a number of churches, on the decoration of which immense labour and expense have been lavished. In se-

veral, the walls and ceiling are almost entirely covered with Mosaic; and marble, porphyry, gilding, statues and pictures, have been heaped together, in a profusion which excites astonishment. Yet they seldom produce elegance. There is too much that is grotesque or gaudy. The effect of the Mosaic especially, is wholly disproportioned to the labour which produced it.

In the suburbs, at the Capuchin convent, there are catacombs cut out of the rock, where the air has the singular property of preserving the corpses, which, during a long course of time, have been placed in them. The bodies are first dried over a fire, and then clothed and deposited in ornamented chests, or set up in niches. On the 2d of November, in each year, the relatives of those who once inhabited these clay tenements, thus unnaturally kept from corruption, visit them and clothe them anew. We were told that three thousand bodies are preserved here.

The Sicilians are said not to want natural talent or courage, but they are buried in ignorance, enslaved by superstition, and enervated by their climate. Hence, the animal part of nature has an odious preponderance with them. To indulge the appetites and to sleep, constitute quite too large a part of their existence. I cannot put upon paper, the accounts I have received of the grossness which deforms even the higher people among them. In dealing, it is necessary to guard against every body, and cheapen, or give twice as much as it is worth for every thing.

The principal, or Corso-street, is more crowded than any that I have seen. Pickpockets abound, and the beggars are more numerous and importunate than you can well imagine. They are so deformed and filthy, that I do not remember any picture or description which equals their horrid appearance.

(To be continued.)

We hesitated as to the propriety of inserting the following article in the Christian Advocate, till friends whose opinions we thought deserved regard, advised its republication in our pages. More than twenty years have elapsed since it appeared in a pamphlet form, and copies of it are now rarely to be found. A large part of the article is made up of suggestions and reasonings applicable to vacant congregations in general, as well as to that to which they were originally addressed. The pamphlet excited a good deal of publick attention at the time of its first appearance—the autumn of 1812, when the editor resigned his pastoral charge, on accepting his appointment to the presidency of the college of New Jersey.

Advice and Exhortation, addressed to the People of the Second Presbyterian Congregation, in Philadelphia, on resigning the Pastoral Charge of that Congregation. By Ashbel Green, D. D.

My Dear People,—On the dissolution of the pastoral relation which I have sustained to you for more than five-and-twenty years, I am now to offer you my parting advice and exhortation. These I choose to deliver to you from the press, rather than from the pulpit, for several reasons, but especially for this, that you may possess them permanently, and be able to consult them deliberately, and to review them often—That they may, perhaps, admonish and profit you, when the lips which have so often addressed you, shall be silent forever, and the hand which here records my last counsel shall have mouldered into dust. It does not seem unreasonable to hope, that

what I may say on this occasion will claim your special attention and remembrance, since it is likely to be dictated by more than an usual solicitude to discharge my own duty, and to promote your best interests. Allow me, then, to speak to you in a style of great freedom and plainness—as a father to his children.

You have, I think, a right to be told the reasons why I have consented to leave you—They may all be resolved into this—I have been made to believe, that I should resist the plain intimation of duty in the providence of God, if I did not yield to the call which takes me from you. My settled expectation certainly was, to live and die in your service. But a minister of the Gospel, is in a peculiar degree, *not his own*: He is *devoted* to the service of Christ in the gospel, and is bound to forego his own inclinations and plans, whenever the Master and the cause which have a commanding claim upon him, require him to make the sacrifice. This sacrifice, therefore, it was not for me to refuse: and it seemed the less difficult to make it when I reflected, that you had already had the services (I wish they had been more valuable) of my best and most vigorous days; and that if I should remain with you, the gradually increasing depression of my voice would probably, before long, render me incapable of satisfying you with my pulpit addresses. On the other hand, if I were at all capable of filling the sphere of usefulness to which I was called, it was, in the estimation of competent judges, of greater extent and importance than the pastoral charge of any congregation whatsoever. These are, in substance, the considerations which have induced me to accept the unexpected appointment which separates me from you; and I hope they will satisfy the candid and considerate. To satisfy such I would not be without concern; remembering, nevertheless, that the responsibility which most demands my regard is not to man, but to God—not to you, but to our common Lord.

I. I shall first call your attention to some duties specially incumbent on you in consequence of my removal; and which will be incumbent, as often as one or both of your pastors shall be removed, whether it be by death or otherwise—At such times abhor the thought of deserting the congregation to which you have belonged, if not urged to it by the most absolute necessity. At other times it may be more allowable to make a new election of the religious society with which you will be connected; mindful however, that a person who, at any time, is *given to change* in this particular, is not likely to be either a steadfast or a growing Christian. Under a conviction of this truth, I have never encouraged, in a single instance, even those advances which have sometimes been made by members of other congregations, to join that of which I was pastor. But when a congregation is what we denominate *vacant*, it is then with it a time of necessity. It needs all its strength and resources of every kind, and its members should consider it as highly dishonourable and unchristian to forsake it, unless compelled by motives of a truly conscientious kind.

Let me also remind you, that at such a season it is not only peculiarly important to hold together as a society, but also to cultivate real harmony and unanimity among yourselves. To keep together only to contend, is worse than to separate. The preservation of the peace of the church is ever, indeed, an object of such high importance, that the man who disturbs it can never be considered in any other light than as either very criminal or very unfortunate,

unless the purity of the church itself, indispensably calls for the interruption of its quiet. But as the evil of controversies and contentions in a particular congregation, is of the very worst consequence when it is vacant, this evil is then to be specially deprecated and avoided. Remember, as peculiarly applicable to the case before us, the admonition of Solomon*—"The beginning of strife is as when one letteth out water: therefore leave off contention, before it be meddled with." Divisions in all societies, but most of all in religious societies, are easily begun, but extremely difficult to end. Guard, therefore, with a truly *religious* vigilance against the *beginnings* of them. Indulge in no irritating and censorious language; have no parties or cabals; withdraw not your confidence from your elders, or from others whose fidelity you have proved; be ready to make personal concessions for the general good; let all feel the importance of yielding something to the convenience and opinions of others; keep in mind the great and well known principle that the majority must govern and the minority submit; learn to acquiesce in some things which you could wish were otherwise ordered. In a word, and that the authoritative word of inspiration—†"Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus—Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain."

Before dismissing this topic, there is one thing more which I must by no means omit.—It is, that nothing will more contribute to your being "at peace among yourselves," both when vacant and at other times, than keeping strictly to the principles and forms of the Presbyterian Church, as laid down in our public standards of doctrine and government. By these standards, try carefully all doctrines, and conduct scrupulously all your proceedings. Esteem it no hardship or oppression—esteem it as an unspeakable privilege and advantage, that these standards are given for your direction and control. In this light, I most seriously assure you, I regard them, after all I have read, heard, and seen, relative to the doctrines, discipline, and order of the Church of Christ. It is my solemn and deliberate conviction, that the system we have adopted, is not only fully warranted by scripture, but most admirably adapted to the state of society in this country, and, indeed, to the principles of human nature itself. It secures liberty, and it insures order—abide by it closely, and it will be your guide and your shield.*

II. The choice of a minister of the gospel, is the next point, in order, which demands your attention. The members of a church and congregation, while they are vacant, should be much and earnestly engaged in prayer to God, that he would send them a pastor, "after his own heart." Pastors were among the ascension gifts of Christ;† and to him should every eye and heart be directed, when

* Prov. xvii. 14.

† Philip 2, 3, 4, 5—14, 15, 16.

* I would recommend that every family in the congregation make it a point of Christian duty to keep a copy of our Confession of Faith, &c.

† Eph. iv. 8. 11, 12.

one is to be chosen to a particular charge. Infinitely more may depend on this, than on all other means and efforts which can be employed without it. That people who do not receive a pastor in answer to prayer, have, indeed, much reason to fear, that they will not receive a blessing with any one whom they may elect.

In this, as in every other instance, prayer is not only the instituted means of obtaining from God what we desire, but it has also a natural and direct influence on the minds of those who use it, to prepare them for the blessing sought, and to lead them to all the measures calculated to secure it. Whatever we pray for earnestly, we are disposed to seek diligently, and to exert all our vigilance and care to obtain.

It is, therefore, perfectly consistent for me to recommend, that while fervent and continued prayer is used, you should, in selecting the man by whose ministry you and your children are to receive "the dispensation of the gospel" —infinitely momentous in its consequences—make the following inquiries, in regard to every candidate for your choice.—What is his estimation for piety? Is he not only a man of real religion, but is he eminent and exemplary in religion? What is his character as to orthodoxy? Is he not only considered as generally sound in the faith, but is he free from all suspicious peculiarities, which often increase with time, and at length, in some cases, prove infinitely mischievous? What is the complexion of his public discourses? Does he preach in such a general and equivocal manner, that you cannot clearly discover his sentiments and system? Or does he bring forward plainly, fully, and frequently, the great and distinguishing doctrines of the gospel, illustrate them perspicuously and distinctly, and apply them powerfully and pungently, and yet discreetly and judiciously, to the hearts and consciences of his hearers. Is he in the habit of digesting well what he delivers from the pulpit? Or are his addresses extemporaneous, loose, rambling, incorrect, and incoherent? Does he instruct and reason in his sermons? Or is he only, or chiefly, a declaimer? Has he a suitable variety in the topics which he discusses? Or are his discourses all of one kind, and in the same strain? Will he be likely to declare to you, "the whole counsel of God" without reserve, or timidity? Is his manner of address in the pulpit agreeable and interesting, and sufficiently popular? Is he a man of a fertile mind? Or is he only a plodder and imitator of others? What is the measure of his general talents and furniture? Has he a considerable fund of knowledge—especially of theological knowledge? Does he make theological attainments the chief object of his pursuit; or is the study of divinity only a by-business with him, while his time and attention are principally given to general science, or to some object not immediately connected with his professional calling? Is he a diligent and laborious man, who may be expected to make improvements, or at least to continue to do as well, throughout his ministry, as he does at first? Is he likely to adorn and recommend religion, by showing that his practice, out of the pulpit, is governed and directed by the doctrines which he delivers in it? What is his natural temper, and what are his social habits? Is he affable and courteous, conciliating and accommodating, and yet firm and unwavering? Is he a prudent and discreet man; or is he heedless, harsh, rash, hasty, irritable, resentful, offensive, or intrusive? Will he be able and disposed to take his part in endeavouring to promote the general interests of religion, and of our

church, for which he will have so fair an opportunity, in this city? and let it not be thought indecorous (for much will depend upon it) when I add, that if he be a man with a family, you will do well to inquire into the character of those who compose it.

It is by no means to be understood, that I advise you to choose no man for your minister, in regard to whom *all* these inquiries cannot be answered in the most favourable manner. Far from it —such a man, perhaps does not exist. And I think it proper to warn you distinctly against criticising the character and performances of ministers, with a captious spirit or a fastidious taste, which is always extremely injurious to those who indulge it; and which may sometimes be hostile to the edification of the whole congregation, by keeping it vacant much longer than is necessary or useful. Still the inquiries I have stated, if discreetly used, may be very advantageous. They may serve to direct your attention to those qualities in a pastor, which are the most estimable; and a reasonable proportion and combination of which you ought to require. Piety, prudence, knowledge, diligence, and aptness to teach, you should consider as indispensable. Solid and durable qualities are much to be preferred before any which are not likely to be lasting, however they may dazzle and charm for a season.

If a candidate for your choice as a pastor has been educated among yourselves, or has lived for a considerable time within the sphere of your own observation, there will, of course, be less difficulty in ascertaining his real character and talents. But if he be a foreigner, or have come to you from a distance, remember that much more reliance should be placed on the information and opinions which you may obtain from others, who have known him familiarly and fully, than on any impression which he may have made on your own minds, by a few public discourses, and a few personal interviews. The latter are often fallacious, and ought, if possible, never to be trusted, if they do not harmonize with the former. So many instances have occurred of unworthy and insufficient men in the sacred office, gaining the hearts of the people and obtaining speedy settlements in important stations, to the unspeakable injury of the church afterwards, that I should feel inexcusable, if I did not put you upon your guard against this danger. In all cases, beware of too much haste, in choosing the man to whom is to be committed a trust so important and sacred as that of your spiritual instruction and improvement.

If you remain a collegiate charge* (and whether you ought so to remain or not, is a point on which, at present, I am not prepared to advise you) one of your ministers, and perhaps sometimes both, may, without inconvenience, be young men. But if you are to have but one pastor, he must be a man of very uncommon powers and activity, if he be able to serve you suitably, till he shall have had the

*That a collegiate charge is often difficult to be sustained, is not to be denied. But that colleagues may live together in perfect harmony and confidence (I desire to mention it with humble thankfulness to God) I know by happy experience. With no one of the three colleagues, with whom I have been associated, had I ever a word of difference, or the least difficulty in the discharge of any duty. To him whom I leave with you I take this occasion to express my sincere and warm attachment, as to a man of tried worth, to whom I owe many obligations, and whose friendship I hope ever to possess. While he shall remain with you, you will have a counsellor and guide, in whom you may place the greatest confidence. But in a part of this address, I look forward to the time when you may be entirely destitute of the advice and assistance of a living pastor.

experience and preparation of a number of years in the ministerial life, to qualify him for the weighty charge which so numerous a congregation as you compose will lay upon him. As a general rule, consider it indispensable, in case you have but one minister, that he shall have been a preacher for seven years, before he become an object of your choice.

In electing a pastor, endeavour by all means to be unanimous. On this, both his comfort and yours, and even the success of the gospel with you, will, it is probable, greatly depend. It is not to be expected that the great variety of tastes and opinions, which will always exist among you, can be exactly suited in any one man. Of course there must be a degree of compromise, and it ought to be regarded as a very important branch of Christian charity, for individuals, or a minority of the congregation, to sacrifice their inclinations to the general good. Satisfied that the man to be elected is one who will be faithful to his trust, they ought to receive him without complaint, as the choice of their brethren: and where this has been done, it has sometimes been seen that the dissatisfied individuals have, at length, become strongly attached to the very man whom they would have rejected; and have been convinced that a better choice was made for them, than they were disposed to make for themselves. If, after all, there be any who cannot be reconciled to the choice of the majority—if their consciences forbid them to acquiesce—this will constitute one of the cases, in which it may be proper for the dissatisfied members to withdraw from the congregation, and to seek another, in which they may believe that their edification will be more promoted. But this is always to be done in the most quiet and peaceable manner possible, that while it relieves the grievances of those who withdraw, it may not cause a greater grievance to those from whom they separate.

III. When a minister is settled, the next inquiry is, in what manner you ought to treat him; and how you may improve by his ministry in general, so as to derive the greatest advantage from it.

In the treatment of a minister, be careful, on the one hand, not to idolize him; and on the other, not to despise and injure him. There is real danger of both these extremes; and, as is often the case with extremes, the one has a strong tendency to produce the other. What, in the first instance, we overvalue, we are, in the second, prone to contemn and abuse. It has often happened since the time of the apostle Paul, that a people who once, *if it had been possible, would have plucked out their own eyes, and have given them to* their minister, have eventually slandered him, persecuted him, and sought to be separated from him.

I am perfectly aware that such is the strong propensity of the mass of mankind to express admiration or censure, just as their feelings prompt them, that there is little hope of engaging a large congregation to act with full discretion in the particular now considered. But the malady which cannot be cured, may still be mitigated. The discreet and conscientious part of a religious society, by watching against error themselves, and by using their influence steadily with others, to oppose or correct what is wrong, will always produce, in the end, a very considerable and salutary effect.

The clergy are often reminded by the laity *that ministers are but men*—Let them, then, remember their own suggestion, and not load us either with praise or with blame, which it belongs not to man to receive, without danger or injury. If your minister be popular, he will know it sufficiently by indica-

tions which cannot be concealed. Never, therefore, offer him fulsome praises to his face, nor utter them to others. If they come to his ears, and he be as modest and self-denied as he ought to be, they will only disgust him, and if not, they may greatly injure him. Give him solid proofs of your friendship and affection—show him that you "esteem him very highly in love, for his works' sake"*—by attending diligently on his ministry, and endeavouring to profit by it; by regarding his admonitions and advice; by a ready gratification of his reasonable wishes; by relieving his wants and anticipating his necessities; by constant kindness and attention to him and his family; by assisting him to bear his burthens; by sympathising with him in his afflictions; by habitually and earnestly praying for him; by letting him see that he has been the happy instrument of leading you to the Saviour.—These are the means by which he is to be encouraged, and your attachment to him demonstrated. But all extolling of his powers and services forbear, out of tenderness to him and to yourselves, lest you render him less estimable, acceptable, and useful, by undue praise; and above all, lest you offend God, by giving to a creature what belongs to himself alone. If you idolize your minister, your sin may be punished by your being permitted to admire him, without receiving any real profit to your souls. Among the causes of spiritual barrenness, we may probably number the improper estimation of means and instruments, to the forgetfulness that it is only "God who giveth the increase." When the Corinthians said†—"I am of Paul, and I of Apollos, and I of Cephas, and I of Christ," they needed and received the severe rebuke of an apostle.

Recollect, also, on the other hand, that unjust censure of the ministers of the gospel, as well as an excessive estimation of them, is offensive to their Master, and may draw upon you the manifestation of his displeasure. If a minister of the gospel be vicious, or act in any way altogether inconsistently with his sacred office, seek to have him deposed or disciplined at once; and I rejoice to say that, in the present state of our church, I think you will not seek it in vain. If he has been, in your opinion, indiscreet, or negligent, or unfaithful, or in any respect blameable, in a particular instance, let some individual go to him privately, and tell him frankly what is thought to be wrong in his conduct.—Tell him with respect, tenderness, and affection, mingled with fidelity and plainness. In many cases, probably, he will be able to satisfy you that you had less cause of offence than you had supposed; and in some, that you had judged him altogether erroneously, through ignorance or mistake. If he shall have been really to blame, you will have taken the most proper method to reform him; and if of a right temper, he will certainly not only correct his error, but thank and love you for your faithfulness and friendship. But beware of scattering indiscriminate reflections on your minister, to the diminution or destruction of his influence with his people. Remember that the credit of religion itself, and the success of the gospel, are connected with respect for the ministerial character. Will your children, or others who may respect your opinions, be likely, do you think, to derive benefit from the instructions of a man, whom they shall hear you frequently condemning and reproaching? Or is it probable that you will yourselves,* "receive with meekness,

* 1 Thess. v. 13.
† 1 Cor. i. 12.

* James i. 21.

the ingrafted word which is able to save your souls" from one, over whom you are in the habit of erecting yourselves into haughty censors; or toward whom you are continually indulging in fault finding, and in severe remarks on his performances, actions, and character? Avoid, then, as injurious to yourselves, your family and friends —as cruel and unjust to your minister, and as highly offensive to the Saviour himself, all groundless and unnecessary censures of him who is placed over you in the Lord. Make a reasonable allowance even for real blemishes, imperfections, deficiencies, and mistakes. Consider that your pastor's office is extremely arduous and difficult, as well as that it unavoidably exposes him to such a general and rigorous scrutiny, that all the real friends of religion should rather be his advocates than his accusers. Recollect too, that we are all far more disposed to lay blame on another than on ourselves, and that it is by no means improbable, that the fault which you will sometimes be ready to find with your pastor, you ought rather to have found with yourselves—with your own temper, wrong feelings, or improper expectations.

There are two or three sources from which misunderstandings and dissatisfactions, relative to the clergy, are so apt to arise in a congregation in this city, that it may be proper to notice them distinctly.

1. The frequency of publick preaching. That ministers of the gospel may be slothful and negligent in this particular, and that they who are laborious on the whole, may sometimes be blameably deficient in industry and exertion, I am not disposed to deny; nor would I be the apologist of the one class or the other. But the truth is, the mass of the people do not know, and it is not easy to make them understand, how much time is necessary to a suitable preparation for the pulpit; nor how many calls of duty and interruptions of study in a populous city, reduce the time which their minister can devote to such preparation, within a small compass indeed. They usually, therefore, expect more preaching from a clergyman than it is practicable for him to perform. The case is particularly hard and embarrassing to a young minister. The late venerable Dr. Witherspoon, whose opinions on ministerial duty certainly deserved the highest regard, said to me when I was coming into your service—"In ordinary circumstances, never neglect, while you are young, to write one sermon in a week—and never attempt to write more than one, for if you do, you will spoil them all. If you must preach twice, let once be without writing, and with little study; otherwise, instead of doing all well, you will do nothing well."

To a young clergyman then, you ought to show much indulgence in the article of preaching; for if he neglect diligent study and laborious preparation for the pulpit in youth, both he and you will probably regret it sorely to the end of his life. For two or three years after entering on his ministry, do not expect from him statedly, unless he voluntarily offer it, more than two publick performances in a week. As he advances in age and experience, your expectations may reasonably increase: and after a number of years he may, if his health permit, preach as frequently as you may desire to hear him. But the health of your pastor ought always to be an object of your regard, as well as of his own —If it be feeble, make candid allowances for it; if it be vigorous, or comfortable, you have a right to expect that his services will be more numerous, and with fewer interruptions.

2. Pastoral visitation is another portion of ministerial duty, in regard to which the complaint in congregations is so general, that I never knew but a single minister—an aged man, who in the last years of his life devoted nearly his whole time to visiting—who did as much of it as his people desired. There certainly has been no part of my duty as a pastor, in which I have so little satisfied myself, as in this; and in which, also, I believe that I have so little satisfied you. Yet I can truly say, that I have always appreciated it highly, and that the anxieties I have felt, the resolutions I have formed, the plans I have devised, and the exertions I have made, to perform it more effectually, have neither been slight nor few.* There are several obstacles to the full discharge of this duty, in this place, not to be easily surmounted or removed. Many earnestly desire to have their clergymen call on them often, as a friend or companion, who would never wish to see him enter their doors on a visit strictly pastoral; that is, to catechise the family, to inquire into their religious knowledge and the state of their souls, and to address them seriously on their eternal concerns. Yet such, or similar visits, a clergyman is chiefly bound to pay. His time is too precious to devote much of it to ceremony and sociality. A few hours, occasionally, he may properly employ in calls or visits of mere civility and friendship; for these may have their use, not only in relaxing his own mind, but also in gaining the affections of his parishioners. But those who have no disposition to see their pastor on the errands that are the most proper to his office, have the least reason of all to complain of him for the want of attentions of another kind; and yet these commonly are the very persons who are most disposed to clamour against him for not visiting his people.

But the occupations mostly pursued by those who live in this city, and the manner in which the several members of a family are obliged to spend their time, are, in fact, almost incompatible with regular pastoral visitation. Many families can neither intermit their business, nor be seen together, except in the evening—when visits are generally inconvenient to a minister. The most which seems to be practicable, is, that your pastor should see you in seasons of affliction, sickness, and confinement; at times when some of the family are known to be under serious impressions of religion; and when providential occurrences, of whatever kind, may give you a special claim on his attention. If on such occasions you shall perform your own duty, by letting him know what is the state of your household, he will ordinarily be able and desirous to visit you. And if my successor, or late colleague, shall be able to organize a system of regular family visitation and catechetical instruction, I shall, should I live to know it, rejoice in it with all my heart. But you must not forget that this cannot be effected without your consent and co-operation, and that till it be done, your expectations of visits from your pastors ought to be limited by the bounds which I have indicated. In the mean time you will recollect, that the constant opportunities which you have for the general catechising of your chil-

* A consideration which had much influence in determining me to enter on that course of publick catechetical lectures, which I have continued through two seasons, was, that this would be a substitute for family visitation and catechising—that in this way I could do what was equivalent to catechising all the youth of my charge, with many of their parents, once a week, for half the year. There is nothing I more regret in leaving you, than that I leave this course of lectures incomplete—Possibly it may yet be finished, and the whole be published. [This, through the divine goodness, is now likely to be soon accomplished. EDITOR.]

dren, the favourable circumstances in which you are placed for deriving religious knowledge from books and conversation, the privileges you enjoy in religious societies and conferences, and from the numerous publick services on which you may conveniently attend, both on sacred and secular days, are, to say the least, a full equivalent for the want of that family catechising, which congregations, otherwise circumstanced, more need, and sometimes receive.

3. The last cause of complaint, which I propose to notice, is, the occasional absences of your minister for the recruiting of his health and spirits. That under colour of such absences, abuses may be practised, is not to be questioned. At the same time, you ought to be sensible, for it is certainly a truth, that there is not one man in a hundred who has a constitution to bear the life of a student and pastor in your city, without intervals of relaxation, and occasional excursions in travelling, to restore his wasted strength. The duties of a faithful minister here, bear harder on the animal functions, than the occupations of the day labourer, the mechanic, or the merchant. The absences contemplated will, moreover, be useful to your minister, and eventually to yourselves, by the opportunities which they will afford him of enlarging his acquaintance with men of piety and science, of seeing the habits and customs of different places, and of extending generally his knowledge of mankind—a knowledge as important to a minister of the gospel as that of almost any other description. A moderate allowance for such absences, therefore, you ought to make, without complaint or reluctance.

On reviewing the three last particulars, I am very sensible that, while they are important to direct you in the treatment of your pastor, they are capable of perversion by him—But there is nothing which may not be perverted; and I hope you will never have a pastor capable of using what was intended for his benefit, to screen him from deserved censure, or to assist him in the practice of imposition. A man disposed to do this, would be likely to be soon banished from the ministry altogether. Every worthy minister of the gospel will incline to the extreme of over exertion, rather than to that of indulgence. He will often be disposed to regret that he cannot do much more than he finds to be practicable, in a cause so good as that in which he is engaged, and for a Master who has such high and tender claims, as the one whom he serves.

In order to your improvement under the ministrations of your pastor, I recommend a careful attention to the following things.

1. Expect and desire him to declare to you "all the counsel of God." Do not indulge a wish that he should keep back, conceal or disguise, any part of the revealed system. Be willing that he should bring it all forward, and in all its strength—provided that he does it with suitable explanations and in just proportion, dwelling most on those topics which are most important and most practical. Never quarrel with your minister for dealing plainly with you from the pulpit, and endeavouring to come as closely as he can to your consciences and hearts. Remember that he is bound to do this, both that he may deliver his own soul and be instrumental to your salvation. If he shall avoid coarseness and vulgarity, (which he ought to do as a matter of duty as well as taste,) he cannot be too plain, practical and pungent, in his addresses. Let it be deeply imprinted on your minds, that it is not to be amused or entertained,

it is not merely to be instructed, that you hear the gospel—it is *that your souls may be saved.*—Alas! what would it avail you, though your pastor were as wise and as eloquent as Paul, if he were not honoured to win your souls to Christ. Oh that my successor may be far happier in this respect than I have ever been! Oh that he may see many seals of his ministry, beyond what I have witnessed! And that this may be realized, be not wanting to yourselves—honestly, heartily and wholly, seek to be made wiser and better, whenever you hear him preach.

2. Do not treat both your pastor and yourselves so unjustly, as not to attend constantly and regularly on his preaching. It is not in human nature to speak with earnestness to deserted seats. You, therefore, not only sustain a loss yourselves, but you sink the heart of your minister, and disserve those who are present, when you are unnecessarily absent from church. Against that most unchristian custom, which has begun to show itself among you, of neglecting public worship in the afternoon of the Lord's day, I desire here to enter my pointed testimony. It has its foundation unquestionably in the love of sensual indulgence and conformity to the world; and so long as any individual allows himself in it, I seriously affirm that I have very little expectation, that he will profit by the morning service, on which he attends.—A conscientious, careful, prayerful, and constant attendance on publick worship, I do most earnestly recommend to you all, as you value your eternal well-being. And though I must not dwell upon it, yet I cannot be content without urging, in a word, upon those who have not yet approached to the table of the Lord, not to withdraw from the church during the administration of the holy sacrament of the supper, but to remain till the conclusion of the solemnity; and reverently to meditate on what they witness. Thousands have dated their first deep and effectual impressions of religion, from what they saw and heard at the Lord's table, before they had ever been admitted to it as communicants.

3. Receive the private admonitions, and even rebukes of your pastor, suitably administered in the discharge of his official duty, with temper, candour, submission and thankfulness. To admonish, reprove and rebuke individuals, is an undertaking to which a gospel minister is commonly disposed to be sufficiently reluctant, without any special discouragement. Yet it is one which he is not permitted wholly to refuse; and when seasonably, discreetly, tenderly and faithfully performed, it may be of the greatest use.—It may, under the divine blessing, save a soul which might otherwise be lost. View it, therefore, not as an insult, but as it is in reality, an instance and proof of the truest and highest friendship; and be persuaded that you will act, not meanly and pusillanimously, but nobly and wisely, as well as dutifully, in meekly receiving and profiting by "the wounds of a friend."—"Open rebuke is better than secret love."*

4. Fail not to send your children statedly to receive the catechetical instructions of your pastor. Prepare them for these instructions at home, by carefully governing, teaching and praying with them, according to your solemn baptismal vows; and as recollecting what I have often inculcated, that family government, family instruction, and family religion, are the only sure and solid foundations of all that is excellent either in church or state. With much regret I have observed that there has been, for a year or two past, a

* Prov. xxvii. 5.

lamentable and increasing remissness in the duty of sending your children to be taught their catechism, and those little forms of devotion which have been prepared for their use. The cause of this, as I am satisfied that I do not mistake it, I must not forbear to expose.—It is the criminal neglect of parents to teach their children in their own families. Giving them little instruction there, they are at first ashamed to expose their own unfaithfulness and their children's ignorance, by sending them into public; and afterwards they lose, by degrees, all sense of obligation and regard to the duty, till at last they omit it wholly, without compunction or concern. Believe me, the guilt and the danger of this is truly alarming, with respect both to yourselves and your offspring. Perform to them, therefore, your own personal duty, and you will be willing and desirous to give your pastor the opportunity of performing his. Send to him, carefully and punctually, these lambs of the flock, that he may add his endeavours to your own, in striving to direct and guide them to the fold of eternal safety and rest.

5. Remember your pastor in all your prayers. How often does the great apostle of the gentiles repeat the injunction—"Brethren pray for us." He felt constantly the necessity of being aided by the devout supplications of all the faithful: And if such was the fact in regard to him, with all his extraordinary furniture and endowments, what must be the feelings of every inferior and ordinary minister of the gospel, who has any right views of his work and his necessities? He will assuredly most earnestly desire, as he will most urgently need, your unceasing prayers; and you will incur the guilt of no common neglect, if you do not prefer your petitions to God constantly and ardently in his behalf. Neglect in this particular, may, also, be most injurious to yourselves; for your pastor's labours, however faithful and abundant, will do you no good, unless God confer his blessing on them; and it is only in answer to prayer that you have a right to expect the blessing. Therefore, pray for your pastor and for the success of his ministrations—I had almost said—whenever you pray for yourselves.

And here you will permit me to put in a request, that I may still be specially remembered in your addresses to God, though my pastoral relation to you be dissolved. Give me this proof of your attachment and affection, and I will esteem it as the most precious which I could receive. Pray that I may be directed, assisted and blessed, in the arduous trust which I am about to assume, and for the right execution of which I feel that I need both wisdom and strength which can come from God alone. —Pray that I may be made the humble instrument of promoting our Redeemer's cause to the end of my days; and that then, through his infinite merits and prevalent intercession, I may be permitted to enter on "the rest which remaineth for the people of God."

IV. It only remains, that I make a few remarks on the relation which we have sustained to each other; offer some special exhortations; and commit you and myself to the great "Shepherd and bishop of souls."

In the review of my ministerial life, I see innumerable short-comings, deficiencies and imperfections, which I sincerely lament, and for which I earnestly implore, through Jesus Christ, the divine forgiveness. Yet my conscience does not accuse me of the want of general fidelity. I believe that my labours, on the whole, have been equal to my strength; and that "I have not shunned to declare unto you all the counsel of God." My

first sermon after ordination was grounded on 1 Cor. ii. 2—"for I determined not to know any thing among you, save Jesus Christ, and him crucified." The apostle's resolution, as expressed in this text, I then proposed to adopt as my own; and I now "take you to record" that in my humble and imperfect measure, the fulfilment of this resolution has been exemplified in my preaching, and in my other labours among you—I trust "I am pure from the blood of all men."

On your part, I certainly have not only no complaint to make against you as a congregation, but abundant cause to be satisfied and thankful, for the manner in which you have received my ministrations, and for the affection, respect, confidence and kindness, which you have manifested toward me. Often have I borne testimony in your favour in these respects, and even "boasted of you to others." —I have indeed loved you much, and I have every evidence that you have loved me in return. To many individuals I owe obligations of which I cannot think without emotion, which I can never expect to return, and in view of which I can only pray that God may be the rewarder of those who conferred them. But let all be assured that while I live, though my pastoral relation to you will have ceased in *form*, on my part it is likely, in a measure, to remain in *fact*.—I must still have *pastoral feelings* toward you; and every service which I may be able to perform, either for the congregation at large, or for any individual of it, you may at all times command, with the certainty that it will be rendered by me with unfeigned pleasure.

It is our duty to make use of providential occurrences, to promote our own improvement and that of others; and the separation of a pastor from his charge is surely an event in providence which calls on both parties concerned in it, to turn to some good account. It was this consideration which determined me to make this address; and if the situation in which we stand at this mutually interesting period, may serve to give more impression than usual to what I may say, I would fain not lose the opportunity of doing any good, which is thus offered to me. Allow me, then, in addition to what I have already addressed to the congregation at large, to direct a few words in particular to three descriptions of persons among you.

1. To the professors of religion. Your situation, my dear brethren, in this populous and dissipated city is, at once trying and important, in no ordinary degree. It is trying, because you are exposed to snares and temptations—to a tide of fashionable vice and folly—not known and felt, in an equal degree, in most other places. At the same time, these very circumstances render your situation the more interesting and important.—If found faithful, you will insure to yourselves a brighter crown of eternal glory; you may be instrumental, not only in preserving your children from ruin, but in forming them for distinguished usefulness in this world, and in preparing them for endless happiness in the world to come; you may promote, more extensively than others, the general interests of Christianity; and you may set an example, the influence of which may be widely felt. *Wherefore gird up the loins of your minds, put on the whole armour of God, watch unto prayer, be sober and hope to the end.* Be not conformed to the world which lieth in wickedness, yourselves, and use your best endeavours to save your offspring from it. Be willing to exercise self-denial, and to bear the cross, in the cause and for the sake of your precious Saviour. Give no unnecessary of-

fence—be meek and humble, and kind, and courteous, and affable, and hospitable, and charitable, and liberal. Whatsoever things are truly lovely and of good report, think on these things. As far as in you lies, live peaceably with all men, and let not your good be evil spoken of; but set your faces as flints against every vicious, every questionable practice. Be very guarded in your indulgence in fashionable amusements; they insensibly steal upon the heart—and often seduce it from God, from love to his service, obedience to his laws, and affection to his people. Renounce, as utterly inconsistent with your Christian profession and integrity, all theatrical entertainments, and carefully guard your children against them. Strive to excel in practical piety, in genuine holiness of life and conversation. Love and associate with each other. Encourage Christian conferences, and associations for prayer. Avoid as much as you can religious controversies—they often destroy vital godliness. But hold fast the truth as it is in Jesus, in opposition to prevailing heresies and errors. Avow your faith unequivocally and distinctly, and never be ashamed of the gospel of Christ. Labour to show an example of true evangelical piety, in all its purity and in all its loveliness.

Consider that the eyes of the congregation are turned on you, and that your conduct is often considered as a warrant for any doubtful practice. Be watchful, therefore, lest you become stumbling blocks to others—How intolerable the thought that you should be instrumental in precipitating an immortal being into destruction! In the observance of all the laws of Christ, endeavour to be unblameable: in all social and relative duties, show a pattern which others may safely imitate: In the discharge of all moral obligations, be scrupulously exact: In all congregational concerns, let your temper and your actions teach others to be conciliatory, and to consult the general good more than private gratification. Encourage charitable designs, and all suitable measures for the propagation of the gospel—take the lead in these, and endeavour to draw the congregation after you. Prosperity, even in this world, is likely to attend the community, as well as the individuals, who are ready to serve God with their substance.

"These things, I give you in charge, that ye may be blameless.* Finally, brethren, farewell: be perfect, be of good comfort, be of one mind, love in peace; and the God of love and peace shall be with you."

2. Some of the congregation to whom I have been preaching during the whole of my ministry, or the larger part of it, are apparently yet "in the gall of bitterness, and in the bond of iniquity"—To these, I am extremely anxious to say something at parting, which may be useful to them—God peradventure may set it home on their hearts.

My dear friends—On the supposition that I have been faithful in delivering to you the messages of the gospel (and in what degree I have been so, let your own consciences testify) then is your guilt before God such as may well give you the most serious alarm. Recollect that where he "hath given much, he will require the more," and that, consequently, to slight the full dispensation of the gospel for five-and-twenty years, is to incur a most tremendous responsibility to your final judge. Attempt not to excuse yourselves, and to sooth your consciences, with the thought, that it is only *omission* with which you are chargeable. It is against *omis-*

* 2 Cor. xiii. 11.

sions that some of the severest denunciations of the gospel are pointed. The tree which bore *no* fruit, the lamp which had *no* oil, the unprofitable servant who made *no* use of his talent, are there exhibited as emblems of peculiar criminality, and examples of the severest condemnation. The sentence which our Saviour represents himself as pronouncing at last, on those who shall be found on his left hand, is grounded wholly on *neglect*. When the apostle, trembling at the thought of being "a savour of death unto death" to some who had heard the gospel from him, exclaimed—"Who is sufficient for these things?" it still appears that the guilt he contemplated arose from *neglect*. And shall it at last appear, that all the warnings and entreaties which I have delivered to you, shall be "a savour of death unto death" to your souls,—that the whole effect of my ministry on you shall be only to aggravate your final condemnation! Insupportable thought! God forbid it! is your exclamation, as it is my own. Ah, unhappy men! but this event will not be forbidden, it will assuredly take place, if you do not speedily fly by faith to the Saviour, in whose atoning blood your "crimson and scarlet" stains may be washed away.—Are you yet disposed to plead for delay? How often have I reminded you of its dangers and delusions? How often have I admonished you that any future time would, probably, find you less inclined than the present, to enter on a life of piety and holiness? I now put it to your consciences if, at this moment, you are not, yourselves, examples of this very truth. Cannot many of you look back to a period, at which you were more disposed than you now are, to attend to the concerns of your immortal souls? And what is to be the end of this delusive course? Does it not present to your view a most fearful issue? Verily, between you and the precipice of eternal ruin, the steps seem to be but few. Take them not—oh infatuated mortals! take them not, I beseech you. Stop, and turn, and speedily retrace your way, and you may yet be saved. Shall it not be seen that you will obey this call? May I not hope that the event of my leaving you shall do you more good than all my past admonitions have done—that though you were proof against every other warning, yet you yielded to the last? Then, if permitted to "enter into the joy of my Lord," I shall yet, in his presence above, number you among "the children that God hath given me." In the name of the Saviour before whose judgment seat I am soon to meet you; by all the happiness and by all the horrors of eternity; by all the mercy of the declaration that "where sin abounded grace did much more abound," I charge and conjure you, to turn immediately from your sins, to embrace the offered salvation, and to become the triumphant monuments of redeeming love.

3. I am shortly to address the youth of the congregation—

Precious Youth—When I think of the numbers of you whom I have baptized and catechized, to whom I have taught forms of devotion and delivered lectures of pious instruction; when I call to mind how often I have fondly looked upon you as the best hope of my ministerial charge; my soul is ready to be melted within me, at the prospect of losing my ministerial connexion with you. But the thought which most afflicts me, and which I wish may most affect you, is—that I leave so large a portion of you unreconciled to God through Jesus Christ. Of those to whom I have administered the sacrament of baptism, alas! how few are there that I have had the pleasure of admitting to the other sacra-

ment—the symbol with us of a profession of being truly and unreservedly devoted to the Lord. Yet there are many of you whose years would entitle you to this privilege, if your hearts were duly prepared to receive and seek it. It is, indeed, an anticipation that consoles me, that he who shall enter into my labours may, at some future period, reap what I have sown——that my successor may reap a large harvest, gathered from among you, for the granary of heaven. But why should this prospect be remote? Why should any of you risk the danger of perishing forever, by trusting to the future? Why may not my separation from you be the occasion, in the dispensation of God's providence and grace, on which a multitude of you may be brought to lay seriously and savingly to heart, the things which belong to your everlasting peace? The thought is so grateful, that I know not how to abandon it. My dear children! compel me not to abandon it. Your own eternal advantage pleads, in concert with me, that you should not. If the event shall prove that my ceasing to instruct and admonish you (to take place at the end of this address) did so rouse you to an attention to your spiritual state, did so seriously remind you of your neglected duty, did so affectingly urge upon you the importance of becoming immediately what I have so long wished and prayed to see you—that with one consent you pressed into the kingdom of God, taking it by a holy violence, you will eternally rejoice; and I shall hope to rejoice with you, in this happy consequence of my removal.

That I should combat, at this time, the pretences and temptations by which the young delude themselves, and are deluded by the great adversary of souls, into the neglect of religion in early life—as it is not practicable, so I think it cannot be necessary to you. Often, and at length, have you heard me detect these fallacies. You have only to exercise your memory and your candour, and you will, I flatter myself, admit that I have demonstrated to you incontestably, that youth is infinitely the most favourable time to enter on a life of piety; that such a life, truly understood and exemplified, cannot be gloomy or cheerless; that, on the contrary, it is favourable to every pleasure worthy of a rational and immortal being; that the sacrifices which it requires are far outweighed by the enjoyments which it ensures; that the sense of unconditional safety in all events, which it produces, gives a serenity and peace which nothing else can bestow; that true spirit, genuine honour, real dignity, amiable tempers and gentle manners, are its legitimate offspring; that it enjoins industry and fidelity, and thus leads to prosperity on earth as well as to happiness in heaven; that in short, and in the language of infallible truth, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."* In this manner I have endeavoured, you will recollect, to remove your prejudices against a devout and holy life. But to remove prejudices is not enough—the life itself must be entered on; and other, and still more interesting considerations, are usually blessed of God to incline men effectually to engage in it. These considerations, therefore, I have been accustomed to press; and would to God that I could now press them effectually on every individual of you. Would to God that you might now receive and feel, as you ought, the solemn and momentous truths, that you are sinners by nature and by practice, and that, till renewed by the power of the Holy Spirit,

* Tim. iv. 8.

and united to Jesus Christ by a lively faith, you are every moment in danger of perishing for ever—in jeopardy of hopeless and inconceivable misery. From this danger and jeopardy I urge you to flee, as knowing that the flight is for the life of your souls: And I point you to the Saviour as the ark of safety, and tell you that if you truly and perseveringly look for his grace and aid, you shall not fail to find them, and be led by them to safety and salvation. Young as you are, you have no time to lose in attending to this great concern. Some of your companions, whose hold on life was as firm as yours, you have seen sinking suddenly to the grave. You have, therefore, proof incontestable and alarming, that your youth affords no security against the immediate arrest of the king of terrors: And if it did, the continuance of life without true religion, could never be desirable. If terminated without it, the space afforded would only be to you the opportunity of "treasuring up wrath against the day of wrath." Or if saved at last, as "brands plucked out of the fire," you would have incurred much anguish in this world, and a diminution of happiness in the next; from the whole of which early piety would have been your complete preservation. Now, therefore, I beseech you—by every tender and by every awful consideration, I beseech you—yield yourselves, "a living sacrifice, holy, acceptable unto God, which is your reasonable service." True religion, lovely in all, is most lovely in the young. So let it eminently be in you. Recommend it in your example, by all its powerful attractions, by all its native charms,—that as far as possible you may engage others to think favourably of it. Associate it with every generous and manly endowment and enterprise—with improvement in knowledge, with courtesy of demeanour, with emulation and activity in business, with inviolable integrity in every office in life. Shun, as a pestilence, the society of the wicked; be watchful against the thousand seductions to vice and misery which surround you; be moderate and guarded in your pleasures; "flee youthful lusts;" be obedient to your parents, docile to your teachers, respectful to your superiors, kind to your inferiors, benevolent and just to all—Thus, if you shall be spared in life, you will be preparing to pass it with happiness and honour; and at whatever period you shall be called hence, you will assure to yourselves the reward "of the good and faithful servant."

Nothing now remains but to commit myself, and you, my people, to Almighty God our common Father—

O most merciful God and Saviour, who hast condescended to make known, and to endear thyself, to thy church and people, by styling thyself "the Shepherd of Israel;" graciously vouchsafe to receive from thy unworthy servant, whom thou hast been pleased to honour with the office of an under pastor in thy church, the resignation of the charge of that flock, of which he has been from his youth an overseer—Called, as he believes, by thy providence, to another station, he resigns into thy merciful hands, whence he received it through the ministry of his brethren, this important and precious trust, which thou hast favoured him so long to hold—And oh! through the blood of the everlasting covenant—through the prevalent intercession of the great Advocate on high—through the infinite and effectual mediation of his adored Saviour—he earnestly prays, that thou wouldst freely pardon all his ministerial sins; and not less that thou wouldst forgive the transgressions of this dear people, since they have been under his pastoral care. Sustain and bless thy servant still, in the ardu-

ous duties which may be before him. Make him faithful unto death, that he may receive a crown of life. And may this people be ever thy peculiar charge. May they recollect and regard the instructions and exhortations which they have received, from any of their pastors, whether living or dead. May thy special blessing rest on the endeavour now made by thy servant, that they may have their duty "always in remembrance, after his decease." May he who is still their pastor, be abundantly prospered and succeeded in his publick labours, and abundantly comforted in his own soul. May this people never want pastors "according to thy heart, who shall feed them with knowledge and understanding." May they ever hold fast the truth in the love of it—the truth as it is in Jesus. Save them from all heresy and error: Save them from barrenness and unfruitfulness under the cultivation of thy hand: Save them from hardness of heart and blindness of mind: Save them from all discord and dissention. Make them an example of all Christian excellence. Pour out upon them copiously the influences of thy most Holy Spirit, that many may be born and taught of God; that converts may be greatly multiplied; that thy church may be greatly enlarged; that thine own people may be greatly comforted; —yea, O Lord, if it be thy holy will, that not one of this flock may be wanting, in the day when thou shalt make up thy jewels. And when "the chief Shepherd shall appear," may they and their pastors receive his plaudit, and be permitted to rejoice together forever, in the kingdom and glory of their Lord. Grant these things, O most merciful Father, for the sake of thy best beloved Son Jesus Christ, to whom, with thee and the Holy Ghost, one glorious and eternal God, be praises forever. Amen.

STORY FROM THE MISHNA OF THE RABBINS.

During the absence of Rabbi Meir from his house, his two sons died, both of them of uncommon beauty, and enlightened by the law. His wife bore them to her chamber, laid them upon the bed, and spread a white covering over their bodies. When Rabbi Meir returned, his first inquiry was for his sons. His wife reached to him a goblet—he praised the Lord at the going out of the Sabbath, drank, and again asked, "Where are my sons, that they too may drink of the cup of blessing?"

"They will not be far off," she replied, and placed food before him that he might eat. He was in a gladsome and genial mood—and when he had said grace after the meal, she thus addressed him: "Rabbi, with thy permission, I would fain propose to thee one question." "Ask it then, my love," replied he. "A few days ago, a person entrusted some jewels to my custody, and now he demands them—should I give them back to him?" "This is a question," said Rabbi Meir, "which my wife should not have thought it necessary to ask.—What! wouldst thou hesitate or be reluctant to restore to every one his own!" "No," she replied, "but yet I thought it best not to restore them without acquainting thee therewith."—She then led him to their chamber, and stepping to the bed, took the white covering from the dead bodies." "Ah! my sons, my sons!" loudly lamented their father, "my sons! the light of my eyes, and the light of my understanding. I was your father—but ye were my teachers in the law."

The mother turned away and wept bitterly. At length she took the husband by the hand and said —"Rabbi, didst thou not teach me that we must not be reluctant to restore that which was entrusted

to our keeping? See, the Lord gave, and the Lord hath taken away, and blessed be the name of the Lord!"

"Blessed be the name of the Lord!" echoed the holy man; "and blessed be his glorious name forever."

APRIL.

"Thou hast caused the day spring to know its place."

Capricious month of smiles and tears!
There's beauty in thy varied reign:
Emblem of being's hopes and tears—
Its hours of joy, and days of pain.
A false, inconstant scene is thine,
Changeful with light and shadow deep:
Oft-times thy clouds with pure sunshine
Are painted—then in gloom they sleep.

Yet is there gladness in thy hours,
Frail courier of a brighter scene—
Thou fragrant guide to buds and flowers,
To meadow fresh and pastures green!
For as the days grow few and brief,
The radiant looks of spring appear—
With swelling glow and opening leaf,
To deck the morning of the year.

Yes, though thy light is quenched oft,
With drifting showers of gloomy rain—
Yet balmy airs and breezes soft
Are lingering richly in thy train;
And for thy eddying gusts will come
The lay of the rejoicing bird,
That tries his new and brightening plume,
'Mid the void sky's recesses heard.

And soon the many clouds that stay
In solemn drapery o'er the sky,
Will pass in shadowy folds away;
Lo! mark them now!—they break—they fly,
And over earth, in one broad smile,
Looks forth the glorious eye of Day—
While hill, and vale, and ocean isle,
Are laughing in the breath of May.

Type of existence! may'st thou be
The emblem of the Christian's race—
Through all whose trials we may see
The sunshine of undying grace;
The calm and heaven enkindled eye,
The faith that mounts on ardent wing;
That looks beyond the o'erarching sky,
To Heaven's undimmed and golden spring.

Review.

From the "Presbyterian Review and Religious Journal," of Edinburgh, for the month of March, where it appears under the head of "Critical Notices," we select the following interesting article—the rather, because we expect that the work to which it refers will shortly be republished in this country.

—

A Mother's First Thoughts. *By the Author of Faith's Telescope. Edin. Waugh & Innes*, 1832.

It is much to say—yet we say it with equal sincerity and pleasure—that the expectations with which we opened this little book have been more than realized. From her former publication, we had known the authoress as a person whose genius, happily associated with all that is most respectable and amiable in Christian principle and sentiment, entitled her to take a high place among the religious poets of the day. We had been delighted, in common with every reader of Faith's Telescope, and the minor poems that accompanied it, with the inspiration, caught from both Parnassus and Zion, that breathed through the whole; and were prepared to expect, in any production of hers, a display of the same poetical powers. This expectation her present work, although one of little apparent effort, will not disappoint. But it derives an interest, from the circumstances in which it was written, which the mere display of powers the most exalted and successful

could never impart. It is a "Mother's First Thoughts," the first breathings of a pious female's heart, at that interesting period when a new—and the sweetest—fountain of affection is opened up in it, and when the recollection of the anxieties and fears of a time of peculiar danger, gives a deeper tone of earnestness and gratitude to the devotion with which it turns to the Giver and Preserver of life.

In these "first thoughts," effort would be misplaced and unnatural; but the evident absence of effort only excites the higher admiration of the mind, from which they spontaneously emanate. It is a mind of high talent, richly stored with valuable knowledge, breathing piety as its vital spirit, and elevated with that Christian generosity which is eager to communicate to others the faith and hope by which itself is blessed. Passages of scripture, which naturally occurred to such a mind, in the circumstances to which we have alluded, are the themes out of which these thoughts arise. On each passage we have a meditation, and a short prayer, and either on the same or some kindred passage, a hymn. Of her motive in publishing them we must allow the authoress herself to speak. After adverting in her preface to the wonderful adaptation of the Bible to all classes and all circumstances of its readers, she thus proceeds: "The aim of the following pages has been to develope, of this gracious fulness in the oracles of God, some meditations suitable to *mothers*, both as such, and more particularly in their character of professing Christians. At a period when the heart is excited by new and pure emotions; when gratitude to a merciful Preserver is usually experienced in a very high degree; when the world is necessarily much shut out, and the nearness of eternity often borne in powerfully on the soul, by the possibility, if not the certainty, of peril;—it does not appear unreasonable to hope that the still small voice of heavenly truth will be more readily listened to than at other times. And though it be but too certain that in many cases any salutary impressions thus made will prove evanescent or inefficient, yet, if the Lord vouchsafe his blessing, in *some* at least they may be deepened, enlarged, and brightened into a lasting record of eternal mercy. But by those mothers who are already awake to spiritual things, these meditations will perhaps be recognised as embodying some train of feeling and association, or illustrating some scripture symbol drawn from the early nursery, which has often occurred to their own minds. To them, therefore, as possessing the best clue to its meaning and intention, this little work is affectionately dedicated," &c.

We are much tempted to present our readers with one of these meditations entire, and we might take it at random, as a specimen of the accomplished writer's manner. But as this might exceed the limits which we must prescribe to ourselves in such a notice as this, we must content ourselves with a few shorter quotations. Where all is excellent, we really feel at a loss to select; but our first quotation shall be from the meditation on the passage, "And they brought little children to him," &c. The following sentences exhibit a view of the certain salvation of children who die before contracting *personal guilt*, as orthodox as it is pleasing, and well calculated to afford consolation to many a sorrowing mother, on a point in regard to which they are apt to be harassed with the most afflicting doubts. "Revelation's luminous hand clears up many obscurities in the Book of Nature; and this gracious declaration of the Redeemer concerning the admissibility of in-

fants to privileges which they cannot appreciate, is most valuable as a sure testimony of his disposition towards them, when removed, at a period incapable of individual sin, from the present life. That infants should suffer and die, would be very inexplicable on the principles of mere natural religion. The Scriptures alone give us any insight into the cause—'death having passed upon all men,' in consequence of their universal connexion with one who incurred it as the known penalty of his own act; but the words of the Lord, 'of such is the kingdom of heaven,' do more than this—they show us that their sufferings are but temporary—a point in immeasurable space, that such death is but an entrance into life. Where no deed of personal disobedience has re-forfeited the once retrieved inheritance, they direct us to consider the obedience of the second Adam, as having availed to blot out, on behalf of his posterity, the darkly recorded guilt of their 'First Father.' The sap of the whole human tree is indeed envenomed; but when broken off in its earliest spring, the evil has not so circulated into the newly germinated twig, as to show even the buddings of the natural fruit. Often does an unseen and beneficent hand, after divesting it of all its latent poison, by a sure and efficacious, though silent process, take it away and engraft it into a rich and fertile vine, to bloom and bear fruit in never-fading glory. Instead, therefore, of melancholy regrets and murmuring cavils at the mortality incident to those who have never personally sinned, the Christian sees ground for admiration of the great mercy of God, who has reaped to himself a rich harvest from the fields of destruction, by suffering the little children, whom Jesus hath redeemed, to come unto him in all ages, and from all nations, tongues, and kindreds."—Pp. 140—142.

We cannot deny ourselves the pleasure of another quotation from the last meditation. The theme is the death of Rachel, after the accomplishment of her fond wish in the birth of her second son. "And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni, the son of my sorrow," &c. Gen. xxxv. 18. The vanity of human wishes, and the ignorance of those who impatiently murmur when the gratification of them is withheld, were never more forcibly illustrated than in the history of Rachel. The moment when her long-cherished hope received its accomplishment, was the same which deprived her of all enjoyment from its completion. "Give me children, or I die!" A second son is granted; his mother lives to embrace him; but it is as the son of her sorrow, not of her joy. "Her soul is departing!" Better surely were the sickness of a hope deferred, than the fulness of desire vouchsafed, and frustrated thus in its very fulfilment. And is it not still thus with short-sighted man? Walketh he not still in a vain shadow, disquieting himself to little profit? Alas! how large a portion of human life is spent like that of Jacob's beloved wife, in painful longings for supposed good; in virtually exclaiming, Give me this, give me that, or I die. And when the darling aim, the long-sought object of many years' endeavours, is at last within grasp, we seize it, and the stroke of the torpedo is in its touch! The attractive brightness which occupied our thoughts, which roused our exertions, was but the glittering hue of the envenomed serpent; or it existed only in our own deceived imagination—it is gone, and forever. There is something exquisitely pathetick and affecting,

as well as instructive, in the last words of Rachel; considered as the fond yearnings of maternal affection over an infant seen but for a moment, they need no comment, they do indeed speak to the mother's heart. "Let him be called *Benoni*." As if she had said, With agony and with death have I borne him, son of my sorrow, let these be recorded in thy name. Let me depart in the sweet hope that thou will love my memory, that the endearing appellation which I now give thee shall hereafter awaken in thy soul affections towards her whom thou hast never seen; affections which I may not live to enjoy, but the very thought of which is consolation. But the warmest affection of earth cannot detain when the voice of the Unseen hath spoken. "Her soul was in departing, and she died." And does the thought arise—soon, soon shall the like consummation be written of those who now meditate on her latter end? I too must one day be gathered to my fathers! I, too, perhaps, may be summoned to leave behind me this cherished one, so feeble, yet so dear, which now lies beside me unconscious of my love, uninterested in my fears? Shall its infant lips never lisp on my delighted ear the name of mother? Shall its infant heart never respond to my unutterable tenderness? Oh might I but live to see its youthful mind expand, to watch the slender tendrils, as they successively unfold, and myself to entwine them around the pillars of Jehovah's temple,—around all that is holiest, purest, best; what cause should I not have for thankfulness! how calmly should my spirit part from this earth, were my memorial thus erected, where alone it is valuable, in the inmost soul of those I love most tenderly. But to die—to die like Rachel, and to leave the beloved of my soul on this cold world, orphaned, at least in part, helpless, untaught, forsaken—oh grief immeasurable, how can I bear the thought! This is the language of nature—but is it nature in subjection to the faith; or nature rebellious, unbelieving, graceless? Is the Lord's arm shortened that He needs our aid to fulfil our prayers and His own purposes? Or is His ear become heavy that He will not hear the redeemed of His Son committing to His tenderness the children from whom He may see fit to withdraw them? Even to the chastised Edomites He condescended to say, "Leave thy fatherless children, and I will preserve them alive." And shall less be done for those who are washed, and purified, and sanctified by the atonement and the Spirit of His Son? Forbid the thought, every feeling within us that is Christian!"—Pp. 237—9.

As a specimen of the hymns, we select the following, which closes the meditation on the passage from Zechariah, "Who hath despised the day of small things?"

Trace to its source yon broad majestick stream,
Where navies float, and nations' riches teem.
What does it show? a small and shallow rill,
Moistening the marshes of a nameless hill.

Or mark yon stately oak, the forest's pride!
Deep-rooted, and with boughs extending wide!
Where was it once? inertly folded up
In the small compass of an acorn cup.

Or lift thine eye, where yonder star minute
A faint uncertain ray appears to shoot:
Canst thou imagine it a sun most bright
With worlds, perhaps, dependent on its light?

All these are wonderful; yet stranger far
Than oak, or stream, or faintly beaming star,
The passive babe, upon the mother's knee,
Viewed as a child of immortality.

Oh! 'tis astonishing so frail a shell
Should hide Creation's mightiest miracle,
A living soul! Jehovah's gifted breath
Placed in a tent of weakness! life in death.

Lo! in her secret chamber sleeps the mind,
Until those cords mysterious shall be twined,
By which her busy handmaids find access,
To break the slumbers of her deep recess.

Perfect each faculty, complete each sense,
Yet all chained up in infant impotence:
Bound, as it were, in mental swathing band,
For Time to loosen with his gradual hand.

Believer! in such types a picture see,
Of what the spirits blest consider thee;
Thou glorious creature of ethereal birth,
Passing thy time of pupilage on earth.

They view thee as a jewel in the mine,
All rough and lustreless, yet form'd to shine:
Thy brightest graces, as a little spark,
Just visible—because the world is dark.

From thee to them the interval how great,
A baby and a minister of state;
And yet deny it, doubt it if we can,
The babe as truly lives as does the man.

Already does thy full admiring love
Follow the rays that reach thee from above;
And when thine eye can bear the full-orb'd blaze,
Thy King, in all his beauty, waits thy gaze.

Already dost thou nestle to that side,
Where all thy wants are tenderly supplied.
Oh! keep thee closely to that parent breast,
For thou shalt find it an eternal rest.

These extracts, we trust, will be sufficient to warrant the terms of admiration in which we have spoken of the little work before us. We might have quoted from any part of it with equal confidence, for on every part of it there is the same stamp of good sense, unaffected piety, and Christian feeling—while the soft and captivating colouring, which the tenderest of domestick affections throws over the whole, imparts to it a charm to which no detached quotations can do justice. It only needs to be known to be generally admired, and we hope to see it ere long the favourite manual of every Christian mother, who will find it no less congenial to her "First Thoughts," in the heart-softening circumstances out of which it originated, than useful as her assistant in instilling into the minds of those most dear to her the sacred principles by which her own has been sustained.

Literary and Philosophical Intelligence, etc.

The discovery of a new route to India was, for many centuries, the great object of the leading maritime powers of Europe. For this purpose, fleets after fleets were fitted out, and to the eagerness with which the project was pursued, the world is indebted for the most important expeditions in history, the results of which have changed the whole aspect of the world, and opened new continents to commerce and civilization, and which, in the progress of things, will establish a new centre of power, new principles and systems of government, and an altered and improved code of morals, social duties and public and individual happiness.

The passion for reaching, by the shortest route, the kingdom of "Cathay," the land of unbounded and unimaginable wealth, was the exciting cause to all that activity of mind and enterprise, which, in its progress, traversed Asia, discovered America, and spread open to the old world those boundless regions of the new, where states have sprung up, in a generation, to rival the growth of centuries, and become the teachers of the nations in the science of Human Liberty. The name of India has thus become associated in our imaginations with most of the great undertakings of the fifteenth and sixteenth centuries, the consequences of which are seen around us in every passing event, influencing to the conditions of society, or the advance of improvement.

We perceive that the idea of shortening the over-land distance to India is yet zealously entertained in Europe. Speculations have been abundant, and of late a regular effort has been made to the practicability. A British officer, captain Chesney, has made a critical examination and report upon the navigation of the Euphrates, with this view, and the East India Company are moving actively in the matter. Captain Chesney made his examination very closely and accurately, of every rock and shoal in the whole course

of the river, and affirms the practicability of navigating it from the Persian Gulf to the town of Bir, within sixty miles of Aleppo. Between the Orontes and Euphrates the land is level and free from stones, and a canal might be made to form a communication with the Gulf of Scanderoon and the Mediterranean.

The journey to India would be shortened at least one half. Captain C. also made some examination as to the practicability of uniting the Red Sea with the Mediterranean, by the old route of the Isthmus of Suez, and of uniting the same sea with the Nile, by the way of Lake Menzaleh.

It is to be hoped that success will attend some one of these schemes, and Asia be thus opened to direct communication with Europe. It may be that similar results will follow the enterprise, and as the world gained so much by endeavouring to penetrate westward to India, something of the like value may arise from the eastern route. The near contact with Europeans will, in time, certainly do something, and commerce will, undoubtedly, do much to develop the resources and elevate the character of those regions.

Properties of the Sugar Cane.—Dutrone calls sugar the most perfect alimentary substance in nature. Dr. Rush says, in common with all who have analyzed it, that "sugar affords the greatest quantity of matter of any subject in nature." Used alone, it has fattened horses and cattle, in St. Domingo, for a period of several months. The plentiful use of sugar, in diet, is one of the best preventives that has been discovered, of diseases produced by worms. Nature seems to have implanted a love for this aliment in all children, as if it were on purpose to defend them from those diseases. Sir John Pringle tells us, that the plague has never been known to visit any country where sugar composes a material part of the diet of the inhabitants. Dr. Rush, Dr. Cullen, and many other physicians, are of opinion, that the frequency of malignant fevers has been lessened by the use of sugar.

Dr. Rush observes, that in disorders of the breast, sugar is the basis of many agreeable remedies, and it is useful in weakness and acrid defluxions of other parts of the body. Dr. Fothergill was very anxious that the price of sugar should be sufficiently moderate to render it accessible to the mass of the people. From experiments made by some eminent French surgeons, it appears to be an antiscorbutick; and this is confirmed by well known facts. A writer from India observes, "The comfort and health arising to a poor family, from a small patch of sugar cane can only be known to such as may have observed them in the time of cutting the canes, and noted the difference of their looks before the crop begins and a month after.

The Cochin Chinese consume a great quantity of sugar; they eat it generally with their rice. There is little else to be obtained in all the inns of the country but rice and sugar; it is the common nourishment of travellers. Domestic animals, horses, buffaloes, elephants, are all fattened with sugar cane in Cochin China.

Swans.—In the early part of last month a flock of Swans, 20 or 21 in number, were noticed floating about in the atmosphere, in Cussewago township, in this county, for two or three days in succession, the weather during all this time was very thick and heavy. Like the bewildered mariner in a dense fog, they appeared utterly at a loss how to direct their course. Apparently overcome and exhausted by fatigue, from the length of time they had been on the wing, they descended to the earth, in the open fields, &c. and many of them were easily captured by the citizens of the neighbourhood, being unable to rise again. One or two were shot, and found remarkably fat—each yielding feathers equal in quantity, and of very superior quality, to what is usually taken from 4 or 5 domestick geese. They are already, we are assured, quite docile, freely associating and feeding with the ordinary geese.—*Crawford Messenger.*

Water in the Desert.—Two persons who understood the business of boring for water, were lately taken to Egypt, by Mr. Briggs, then Consul at Cairo. They were employed under the patronage of the Pacha, to bore for water in the Desert. "At about thirty feet from the ground (says the Repertory of Patent Inventions) they found a stratum of sand stone; when they got through that, an abundant supply of water was procured. We believe the experiment has succeeded at every place where it has been made. The water is soft and pure." In the Desert of Suez, a tank has been made of 2000 cubic feet contents, and several others are in building.

It is a question worthy of philosophical consideration, what may be the effect of this discovery on the civilization of Egypt and Arabia—the fertilization of the soil—the increase of population and the advantages derived by that commerce to which the barren and arid desert have presented so many obstacles.

Honour to Science.—A London paper states that Louis Philippe, King of the French, has conferred the Royal Order of the Legion of Honour on Sir Astley Cooper, which was presented by Prince Talleyrand.

The Sandwich Islands.—Seventy-eight vessels, principally American whalers, touched at Woahoo during the first eight months of the past year.

Religious Intelligence.

WESTERN FOREIGN MISSIONARY SOCIETY.

Want of space obliged us last month to terminate abruptly our insertion of the principal contents of the first number of this interesting periodical. We could insert only the introductory paragraph of the address of the Executive Committee. We earnestly bespeak the particular attention of our readers to the remainder, which is as follows:—

I. *Principles of Organization.*

This Society, in whose behalf we address you, has been in operation little more than one year. Its form of organization was intended to subserve the best interests of the Foreign Missionary cause in the Presbyterian Church, in a way the least likely to create excitement, or awaken unkind feeling. As its fundamental principle is the association of Presbyteries, *as such*, in the work of Foreign Missions, it offers to those who adopt the principle of ecclesiastical organization, or the action of the church as such, every essential feature of the plan which they require: its Board of Directors being an assembly met by Presbyterial appointment to fulfil certain specific duties. On the other hand, as this association of Presbyteries is voluntary, and as the Board so constituted, claims no jurisdiction over other parts of the church; connects itself with no other duties or questions whatever; and leaves all particular congregations and individuals, to act with it or not as they think proper, it presents no feature which can give offence to the warmest advocates of voluntary association. The annual meetings of its Board will probably itinerate, as the convenience of its members and the interests of Missions may require. There is indeed in the constitution a power given to the Synod, to elect such an additional number of directors, above what is chosen by the Presbyteries, as to provide for the contiguous location of an executive committee; but to the board, the superintendence of the whole concern properl ybelongs; and this, with the single exception now mentioned, is composed of one Minister and one Ruling Elder, from each Presbytery composing the Society. When its formation and these principles of organization were announced, they met the approbation of many, in various parts of our body; and by one or two Synods, and by the General Assembly of our church, the existence of the Society was spoken of in terms of gratulation. The Divine favour seemed to attend its earliest measures, and many expressed the animating hope, that, for the cause of Christ and the souls of men in pagan lands, a new and brighter day was about to dawn upon us. Some Presbyteries and churches, with a promptness that cheered our hearts, tendered at once the affectionate and substantial proofs of their interest in these movements. But, brethren, we regret to say, that it would seem, even amidst the grief arising from the sudden removal of one of the most promising of Missionaries, to have been thus far denied a word of encouragement —a token of approbation, from many of those on the faith of whose co-operation the effort was begun! Our brethren in the ministry, and the eldership, seem to have forgotten that if the dying wish of the devoted Barr, as the standard fell from his hand and he sunk in death, "*O that our enterprise to Africa may at length arouse our church to the long neglected work of foreign missions,*" is ever realized, the leaders of our tribes must not wait to be visited and entreated themselves, before they begin to put their hands in motion; and the people must not hold back their contributions and their prayers, (for both usually go together,) until the solicitor of their compassion has had time to reach them. All should feel that the law of the Saviour is in their hands, and that ere this can in all cases possibly be done, the tongue that should plead for the benighted heathen, and the hand that should give for their relief, may be alike cold and silent in the grave.

II. *Missionaries, and Fields of Labour.*

Though greatly afflicted by the sudden and lamented death of one of its first missionaries, just as he was about to embark for *Africa*, the Society has been permitted to see his surviving associate advance on his destined way, and there is reason to hope that he has already set his feet on that benighted continent, soon, we hope, to be followed by other labourers of kindred spirit. Two or three other brethren are expected to leave this country about the first of May, for *Eastern Asia*, with a view to the commencement of a Mission in *Northern India*, or some other unoccupied field in that populous region of the globe. The Society have also two or three other young brethren under their care, soon to be licensed preachers of the gospel, and two or three other assistants, from among whom, it is our expectation

to fit out a *Western Mission* in the course of the present year.

III. *Plan of the Committee.*

Having thus been permitted, through the Providential smiles of the blessed Redeemer, to make, during the first year of their existence as a Society, an auspicious beginning in this great and good work, the Board of Directors have judged it necessary to secure the services of a Corresponding Secretary and General Agent, whose attention is hereafter to be exclusively given to the Society; but whose support is not to be drawn from its general funds. Under this arrangement it is the purpose of the Committee, as the Lord of the harvest may enable them, to proceed in the missionary work with energy and perseverance. The main proposition which they would now bring forward for the solemn consideration of the Presbyterian church is, *that an effort be made to secure one missionary to the heathen for, and belonging to, and supported as far as possible by each and every Presbytery within its bounds.* If some of the smaller Presbyteries were assured, that on making the attempt and doing what they could, they should receive aid from some one of the larger, would not this plan be entirely practicable? Would it not be an allowance for the heathen sufficiently scanty, to say the least? Does it not propose a principle of distinct Presbyterial obligation—and of speedy, attainable good? Our desire is to see each Presbytery, in reliance upon Christ, at least make the attempt. This their herald of salvation, should, if circumstances allow, be selected by themselves;—be "set apart" by their own body; be directed (if practicable) to the field of their choice; leave his name permanently on their roll; be expected statedly to report to them, and occasionally through them to make his written appeals to the churches under their care. When any Presbytery passes its solemn vote to undertake the support of one missionary under our care, it becomes a constituent part of this association of *Presbyteries*, entitled to the choice of two directors, one minister and one ruling elder, and to the transmission to its members of the missionary publication of the society. When such presbytery finds itself unable, within a reasonable time, to select a missionary, the committee engage, as the *Hope of Israel* may enable them, to propose one to them, and if approved of by them, to send him into their bounds, commissioned to aid in raising the sum required for his support, and to enlist the christian sympathies and fervent prayers of the people, in the important enterprise in which he is about to embark.

If the fact is admitted, that in a few cases it may be requisite for some of the smaller Presbyteries to unite in an effort of this kind, or to throw their contributions into the common fund, *how entirely practicable* does it appear *immediately* to provide the means for this immense augmentation of effort to evangelize the world? And this too, in a way which, (instead of limiting as is now too often the case, the charitable contributions of the church, to a comparatively few individuals and congregations,) would diffuse its happy influences over the entire body. This plan would also leave to larger and wealthier Presbyteries, above what would be requisite to support their missionary, additional resources to aid the society on a special emergency, or to give substantial assistance to the other Foreign Board. Another advantage, is, that by leaving it with each Presbytery to take its own measures, and fulfil the principal agency in the collection of its own funds; there may be secured a very important saving of expense and labour in the employment of special agents to visit the churches; and the annual meetings of the several congregational Auxiliaries may be so arranged in Presbytery, as to afford a special delegation to each; and give interest to all. There are now comparatively few Presbyteries by which this is done, and yet this large accession of missionaries in the foreign field would require an average annual expense of less than 37½ cents for each communicant in the Presbyterian church. It is true that the support of missionaries simply, is far from being all the expense connected with missions to the heathen. The provision of printing-presses for the publication of the bible, tracts, and school books; the support of schools, to say nothing of other items of expense, are indispensable. But are there not some Presbyteries which might sustain two or three missionaries, and thus leave the contribution of smaller ones, and of those congregations in which nothing is done presbyterially, as well as the special donations and legacies of individuals, to meet the general expenditures of different missions?

IV. *The other Board.*

When we express our ardent desire to see each Presbytery thus acting in the distinct and visible form of a missionary society, having its own labourer in the field, you will not understand us to speak of such a result in exclusive reference to this society. The main thing is to have the *principle acted upon*, and let this be in that connexion which each Presbytery may on the whole prefer.* In reference to the American Board of Commissioners for Foreign Missions, we hope to cherish

* One or two larger Presbyteries, have already undertaken to sustain one Missionary under each Board.

no selfish principle; and we shall appeal to no sectarian feeling. We contemplate its past achievements and its present prosperity with unmingled pleasure. Our only strife will be to copy its every good example, and try not to be outdone by it in kind affection and christian magnanimity. We hope to be able as a *Presbyterian Board*, (perhaps in a feeble and humble measure,) to increase the amount of missionary feeling and effort in our church, but certainly on such principles of mutual harmony and brotherly co-operation, as every sincere disciple of Christ will delight to witness. When, better than a year ago, we cast our eye over the Presbyterian church, numbering more than 2000 congregations, and extending over a vast territory, and disturbed with conflicting opinions as to the best and most scriptural forms of evangelical effort, we felt that something more should be done to secure for millions, shrouded in utter darkness, the animated exertions of the *entire* body. To this an additional society seemed necessary; nor did it appear to us that the excited state of the church and the fear of collision constituted a sufficient reason for omission, or delay, in reference to the most likely means of accelerating the spread of the everlasting gospel through the earth. We thought we saw the Presbyterian church, in common with others in this favoured land, in the possession of resources, which might be used to great effect for the eternal benefit of many to whom no Saviour had ever been made known; and we asked, "Must she, as a church, yet stand with folded hands, and see generation after generation pass away without an effort to save them?" Much, it is true, has been done; but in view of the judgment-day, and the increasing calls for help from every pagan land, can we hope to be approved of God, and richly blessed in spiritual things, if in this large and extended body there exists no solitary institution, for the important work of foreign missions? And now, if the glory of our Redeemer is dearer to our hearts than the honour of this or that society, and if, instead of foreboding disunion, we pray fervently for the prosperity of both societies, may we not all alike rejoice in the existence and usefulness of both.

CONCLUSION.

With these views, Christian brethren, we claim from you as Presbyterians, a kind feeling towards this Society, as it has no party ends to serve, and nothing in its ecclesiastical organization which you do not profess to approve. If you prefer the American Board, and are zealously engaged in doing all you can to aid it, we have only to wish you the abundant blessing of the Master whom you serve. If you would act with us, in this great and good work, we tender to you the hand of fellowship, and greet you as sharers with us in the trials and the joys of this glorious enterprise. With such aid as Jehovah Jesus may deign to give us, let us now make an effort for our benighted fellow-men, correspondent to the immense importance of the object. As we look back upon many departed years, in which our church, with few exceptions, has seemed to forget the cause dearest to the heart of the compassionate Saviour; does not the review of opportunities of good never to be recalled, strike the mind with emotions of deep regret? And had our church caught and preserved alive after his decease, the flame of missionary zeal that burnt so purely in the soul of *Brainerd*, and *from that moment advanced* forward as the Lord might have prospered her, in the dissemination of the gospel; how many blessings would she have poured upon distant lands, and how much domestic prosperity would this day attest to the wisdom of her course. The past is beyond recall; but may not a redeeming spirit yet assign her a high and enviable agency in the first and noblest of earthly achievements? If intense desire, and vigorous action, and humble trust in God, are united with fervent prayer, what obstacles may not be overcome,—what joyful results may not the Father give?

To our Fathers and Brethren in the gospel ministry, shall this Society look for counsel and co-operation, and look *in vain?* On a plan which secures Presbyterial superintendence, and yet excludes the occasions of discord, will this Society, struggling with all the difficulties of a new undertaking, in vain ask the ministry to *make known its wants to their people*, and bring it before their congregations, as desiring an interest in their prayers? Surely it cannot be.

In our extended connexion are there not thousands of *pious females*, to whom the moral and social degradation of the heathen, (so painfully attested by the condition of wives and mothers and orphan children in those lands,) must make a strong appeal; and may not a society which would extend the manifold blessings which we enjoy, promise itself the immediate and continued exertions, of that portion of the Redeemer's family to which the cause of benevolence is so much indebted. What might not benighted Africa hope to experience, if each Christian female in our communion would resolve to do *what she could* to promote and foster the spirit of foreign missions? Are there not also in our churches many *men of wealth*, whom God has made the stewards of his bounty; and many others whom he is signally prospering in the pursuit of lu-

crative business, by whom the foreign missionary interest should be remembered? Before the minds of such men, what claim can surpass that which speaks in behalf of such as have yet to learn that there is a Saviour: and yet to receive the gift of civilization? If the self-denied missionary on the arid sands of Africa, is but doing and suffering what Christ requires, will he own as his disciples men who hoard up or spend in opulence, the aid which these servants need?

Finally. We earnestly entreat *all*, of every class and station, in the church, now enjoying throughout the extended limits of this happy republic the temporal and spiritual—the personal, social, and political blessings which the gospel sheds upon mankind, *to lay to heart*, on this subject, the calls of duty and the generous promptings of humanity. If we turn back to the condition of our ancestry before Christianity visited them, do we not find them to have been much in the same state in which the unevangelized portions of the earth now are; and as there remains not a question that the *gospel* has wrought this change, do we not owe it as an honourable debt of gratitude to those who freely brought it to them, to exert ourselves to convey it to those who have it not? Even if we were to affirm, that perhaps the heathen may be saved without it; that the religion of the Hindoos and the Africans is good enough as *a religion*, still, it would be true, that as it has not removed their barbarous cruel habits,—their moral and political degradation, and their wretched ignorance and mental imbecility, Christianity would be a blessing sufficiently great and precious, to compenpensate for all the cost, and privation, and labour of its propagation. But when multitudes of these people feel deeply sensible of the utter inadequacy of their religion: when its cruel and obscene rites often involve acts of wickedness, and a prodigality of comfort and of life, too distressing for a Christian eye to witness; when amidst the most degraded of them, fields of labour are opening; and when self-denied, devoted men are willing to be sent to them, can there remain a doubt as to the course of duty? If they were the possessors of what you enjoy, and you were in their situation, would you think any effort too great to remove the barbarity, the ignorance, and superstition in which you were involved? And who has made you to differ? Is it not that very Saviour whose last command you are now considering; and in his omniscient sight can you say, *I truly have done all that I reasonably could*,—I am unwilling to do more? Can you go to a throne of grace, and daily thank him for the gift of the blessed gospel, and ask him to send it to others, and yet do little or nothing to express the one, or effect the other? In all matters of common life, would you not say yourself, there is no sincerity in such expressions? "I express gratitude for the gospel, but here by my side is the Book which tells me how I am to show it. I pray for the conversion of the heathen, but here is the *word* which expressly mentions the instrumentality by which, and the persons by whom it is to be done. If I do not feel thus, why do I assure my Maker that I do? If I am sincere, why do I not, according to my ability, use the means? Either my prayers or my practice must be wrong, and ought to be immediately corrected!"

But why should any of you leave room for such unpleasant misgivings? Soon will all your present professions, as well as existing opportunities to improve them, forever cease to be yours. That generation of benighted men, to whom you might have been instrumental in dispensing the gospel of peace, will have passed away. It is now in your power to exert by your example, your liberality, and your prayers, an influence however comparatively small, which will be felt; and He who gives you all, cannot be an indifferent spectator of your actions. He, in distress, and in the hour of death, must be your only refuge; and when through the merits of Christ, you then turn to Him, for the richest of his mercies, will it impart no consolation, to remember that in the days of your prosperity, the destitute were not forgotten; that you cheered the hearts of the inhabitants of Zion, by noble efforts to convey the blessed gospel to "*every creature?*"

FRANCIS HERRON, *Chairman.*
E. P. SWIFT, *Secretary.*
Pittsburg, March 8, 1833.

We omit the whole of the "Correspondence of Missionaries."

MISSIONS OF THE SOCIETY.

Since its organization, the Board has received under its care SEVEN Missionaries, besides TWO OR THREE ASSISTANTS intended for a western mission. These have been distributed in the following manner:

1. *To Western Africa*, TWO.—Rev. Messrs. *John B. Pinney*, and *Joseph W. Barr*. By the sudden death of the latter, just as he was about to embark for Africa, the society sustained the loss of one of the most promising missionaries. His surviving associate, Mr. Pinney, sailed for Africa on the 1st of January last.

2. *Northern India*, THREE.—Messrs. *John C. Lowrie* and *William Reed*, two of these brethren, are expected to sail from

this country for Calcutta, about the 1st of May.

3. *To the Indians* west of the Mississippi, two. One of these brethren is expected to proceed, in company with some other person, during the ensuing summer, to the *site of the proposed establishment*, and make preparations for the reception of the other members in the following autumn.

To *Western* and eventually *Central Africa*, this society has from the beginning looked, as one of the principal fields of its intended operations. To that benighted land it consecrated its first efforts: and all the information which has been since received, has but tended to increase its desire to draw, in a special manner, the attention of American Christians, and of young men devoted to the cause of missions, to that long-neglected and interesting part of the globe. The climate of Africa, however, is terrific to the white man; and few, it is to be feared, will have the courage to face its dangers. The fall of the lamented Barr, leaving his heroic associate to advance *alone*, seemed with a solemn emphasis to reiterate the question, *whom shall we send?* and the long silence which has since occurred, not only proclaims the magnitude of the loss of even a single man, whose heart was turned to Africa, but the extent to which there prevails, in the public mind, a sense of the perilous nature of the enterprise. This dread, however, *must* be overcome: and when the experiment shall have been fairly made, in reference to the interior, we shall be disappointed if it does not show that places may be found, where security as to health and life, may be as great, to say the least, as in some other portions of the great field. Whatever hopes of ultimate aid from the labours of the descendants of Africans, educated in this country, may be entertained, in respect to the illumination of its interior population, it is manifest that, for the present, the church must look to other means for the commencement of the work.

If the *peculiar* claims of that vast field are considered, and "*prayer without ceasing*" is offered in its behalf, by every sincere disciple of Christ, there is reason to hope that the Lord of the harvest will *provide* labourers for that self-denying and perilous expedition.

PROCEEDINGS OF THE EXECUTIVE COMMITTEE.

At a late meeting of the Committee, the following resolutions were adopted, viz.

Resolved, 1st. That the plan which the Executive Committee have proposed in their Circular Address, of having each presbytery undertake the support of at least one member of their body, for the foreign service, with whom a stated communication may be preserved, is intended as well to advance the interests of piety and holiness at home, by diffusing the spirit of the missionary enterprise over *the whole church*, as to extend the light of the glorious gospel to the heathen.

And whereas it is the belief of this committee, that there are, within the bounds of the Presbyterian Church, a sufficient number of Presbyteries who could, and would, if such an appeal were solemnly made to them, engage, in addition to what is now done for Foreign Missions, to support on this plan, as many missionaries of approved character, as it might be offered for the service.

Therefore, Resolved, 2d. That this committee will send forth, during the present year, at least *twelve* missionaries, in addition to those now engaged, provided suitable persons can be obtained.

Resolved, 3d. That in view of the fact, that many important fields for missionary labour are open and opening in foreign lands, they cannot but regard the Providence of God as addressing, at this important crisis, a solemn and earnest appeal *to ministers of the gospel*, as well as *candidates* for *the sacred office*, in our land, and calling upon them in a special manner, to decide whether this great and good work shall be retarded, in consequence of a deficiency in the number of labourers who are willing to encounter the perils and privations of the missionary enterprise.

Resolved, 4th. That as in some parts of the great field, both on the Eastern and Western continents, the cause of missions may be subserved by the employment of men to visit remote regions, and institute such researches as to the manners and customs of the people, and the best stations, and methods of communicating instruction, as may be useful to the missionary cause, this committee would especially inquire, whether there may not be some labourers in the domestic service, who might, for a limited number of years, thus embark with much prospect of usefulness to a cause, whose claims upon the entire Church of God on earth, are every year becoming more and more distinct and impressive.

Finally, Resolved, That in view of the solemn responsibility resting upon every distinct portion of the visible Church of Christ, as respects the conversion of the world, this committee would respectfully and affectionately suggest to their brethren, whether it might not be expedient for all the *presbyteries* of our body, irrespective entirely of their co-operation with the American Board or this society, to meet simultaneously within their re-

spective bounds, on the *first Monday* of September next, to take into consideration the present state of the unevangelized portions of the earth; the duty of the church in relation to this subject; the best means of promoting the interests of Foreign Missions; connecting the same with such general exhibitions of the state of the world, and of the progress and present state of missions; and such devotional exercises and free conversations on the subject,—as each Presbytery might think proper to direct.

JUVENILE BENEVOLENCE.

Four clergymen have already been made *life members* and one a *director for life*, of this society, by the contributions of *Juvenile Missionary Societies*, and donations from one or two Sabbath schools have been received. As an important part of the efforts of missionaries in foreign lands, consists in the establishment of schools, and an attention to the condition and the improvement of heathen children, there seems to be great propriety in interesting our youth and children in these benevolent labours. To see the youthful eye kindle with delight at the thought of being permitted to appropriate from its little resources, or the fruit of its own earnings, something that may contribute to the welfare of the unblessed children of Africa, must afford peculiar satisfaction to every parent, who would wish to have its child distinguished for those humane and generous feelings, and benevolent habits, which are the best security to virtue, and the best safeguard against vice, in after life—we shall insert, in our next, an Address to that class of contributors, which has been furnished by a friend; and, in the mean time, invite the attention of the young in our churches to this subject.

SYSTEMATIC CO-OPERATION.

To each of our Ministerial Brethren to whom this little work is sent; and whose Presbytery or Congregation may not be already engaged in the support of Foreign Missions, in a connexion which they may prefer to ours, we would affectionately propose the following inquiries.

1. In reliance upon the aid of the Mediator of the New Covenant, and the kind co-operation of your Brethren of the Presbytery, would it not be consistent, to propose at your next stated meeting, that a resolution be passed and an effort be commenced, to raise within your bounds a sum sufficient for the support of one Missionary; or what would be sufficient when united with a similar effort on the part of another Presbytery?

2. Might not a Congregational Association be formed among your people by which something might be raised to assist the Society? The simplest form would be to appoint a Treasurer, divide the congregation into districts, and appoint collectors to visit each, and receive whatever sums the people might be willing to give.

3. Might not all the collections which are made at the Monthly Concert, be regularly and properly appropriated to this important object? Or, if the concert is not statedly observed, might not this be done on the preceding or following Sabbath?

4. With a view to the diffusion of missionary intelligence, could there not be obtained a list of subscribers, who might be willing to pay 50 cents a year for this publication, which we hope to be able to enlarge and improve, as the prospects and patronage of the society advance? If all our brethren were to carry these suggestions into effect, there might not only be a great saving of expense and time, but a rich participation in the pleasure of doing good; and in the spiritual blessings which are connected with sincere exertions to send the gospel to the heathen. May we not, then, hope that this little service will not be denied?

This work will be sent gratuitously to the pastors of all such congregations, as statedly contribute to its funds; to the officers of all Auxiliary Societies; to the active friends of the society, wherever desired; other persons who may order it, will be expected to pay the sum of 50 cts. per annum, to go to the general use of the Institution.

All communications relating to remittances and the transmission of funds, should be directed to Rev. Elisha Macurdy, Briceland's Cross Roads, Washington county, Pennsylvania; or Mr. Samuel Thompson, No. 10, Market street, Pittsburgh.

All others should be directed to Rev. Elisha P. Swift, Corresponding Secretary of the Society, Pittsburgh.

It appears that the amount of donations and contributions, when the Chronicle was published, was $3534 65½. We hope the amount is at present much larger than this; as we know that the Corresponding Secretary and General Agent has been, and still is, diligently employed in obtaining additions to the funds.

TIDINGS FROM MR. PINNEY.

The following letter from Mr. Pinney, very recently received, and announcing his safe arrival on the African coast, is highly gratifying.

We extract it from the Presbyterian—that paper not being seen by a number of our readers, although taken by others.

February 17*th*, 1833.

Dear Sir,—We have arrived safely and happily at the home of the oppressed, where freedom, spreading her broad mantle, invites the injured sons of Africa to liberty and happiness. The verdure is beyond expression delightful. Cape Mount seemed a paradise, when first seen last Sabbath morning, as one peak after another was discovered to us by the ascending mist; and Cape Mesurado, distant only half a mile from our anchorage, though very rocky, presents nothing but the deepest luxuriance of vegetation; no rock appears except at the extreme point, where the retiring surf exposes enough to assure us that it is there. The white beach between the two Capes, a distance of fifty miles, is a beautiful line separating the dark green waters from the still deeper vegetation; which resembles very much the appearance of the coast presented in entering Charleston Harbour. Numerous palms lift their lofty heads all along the shore, high above the surrounding forests, resembling our pines, trimmed almost to the top. Natives dressed in nature's garb, in light shelly canoes, as strange as themselves, are all around us. It is impossible to describe my sensations at beholding these human beings, representing I suppose, fairly, more than as many millions—come on board our vessel just before we anchored in view of Monrovia, on Sunday evening, without even a "fig leaf" covering—seeming scarcely to have made a single step towards civilization, and probably still less towards godliness. They were *Kroomen*, said to be the noblest and most honest of all the seaboard tribes; their business is to row the boats in loading and unloading vessels. Capt. Hatch has engaged fifteen, and I am now more accustomed to their appearance. When on board the ship, they wear a small piece of cloth around the loins. They are of a dark red colour, something like a ripe English cherry. The Governor received me with much politeness to-day, and invited me to dinner, which, from my circumstances, I declined acceding to. The town consists of houses, thinly scattered here and there, on lots as they have been drawn by colonists From being but partly built, and there being no horses or carts to wear a road, the streets have little the appearance of a regular town, and from the luxuriance of vegetation, every spot not under cultivation or continual use, is covered with weeds and bushes. Yet it is much pleasanter than I had anticipated. The air is cool and pleasant, and I was quite surprised to observe *cloth coats* worn by all the most respectable inhabitants. Gov. M. informs me that when he travels, he wears his *coat* and *overcoat*, and lies down any where in them. The buildings are well calculated for coolness, having no fire-places, and being quite open. Those of the colonists whom I saw, received me with great politeness, and were dressed very genteelly. I think I shall like Africa, and from all accounts, the fever is not commonly more severe than many *intermittents* in America. It is a complete *fever and ague*, and in most cases I am informed is light.

I hear of very little sickness among those who came in the Lafayette and Hercules, which arrived two weeks ago. The Jupiter has not come yet! So that my long delay has proved no delay, and I am here sooner than if I had embarked two months earlier. She left the Cape de Verds some time ago, and has not been heard of since: but is supposed to be on the coast to the *windward or north*. "Man deviseth his ways but God directeth the steps." In my haste I was inclined to regret having missed the opportunity, but the Lord I trust intended it for good. Our voyage was performed in about forty-two days, and was upon the whole very pleasant. The Captain did all, and more than I could have anticipated, to make every thing pleasant. His conduct towards the emigrants, was marked by forbearance and kindness. Religion was countenanced and encouraged. In the cabin, every meal, when my sea-sickness had subsided, was commenced by *giving thanks*. I have revived my astronomical learning, and became something of a practical navigator on the voyage, and have acted as general physician. At times, the idea of being *entirely alone*, has depressed me for a few moments; but generally I have felt, and at present do feel, happy and cheerful.

As yet, no arrangement has been made about my inland journey, but I propose going ashore this morning to consult on the business. I have written this in haste, as I wish to send some other letters by the Monrovia, which leaves to-morrow.

Yours, most affectionately,

JOHN B. PINNEY.

FOREIGN.

We have lately received from England a copy of the "Brief View of the Plan and Operations of the British and Foreign Bible Society; and of kindred Institutions throughout the world." This

society may justly be considered as the parent of all similar institutions now in existence. A view of its present state and operations must, we think, gratify every friend to the Bible cause; and such a view may be obtained by reading the following brief article—We omit only one short and not important paragraph.

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The object of the British and Foreign Bible Society is, exclusively, to promote the circulation of the Holy Scriptures, without note or comment, both at home and abroad. By a fundamental law of the Society, the copies circulated in the languages of the United Kingdom are to be those of the authorized version only.

The constitution of the Society admits the co-operation of all persons who are disposed to concur in its support.

The proceedings of the Society are conducted by a Committee, consisting of thirty-six laymen, six of whom are foreigners, residing in London and its vicinity; half of the remainder are members of the Church of England, and the other half members of other denominations of Christians.

The President, Vice-Presidents, Treasurer, and Secretaries, are *ex-officio* members of the Committee; and every clergyman or Dissenting minister, who is a member of the Society, is entitled to attend and vote at all meetings of the Committee.

One guinea, annually, constitutes a member; five guineas, annually, a governor; ten guineas, at one time, a life member; fifty pounds, a life governor. Governors are entitled to attend and vote at all meetings of the Committee.

Members are entitled to purchase Bibles and Testaments, at *reduced* prices, to five times the amount of their annual subscriptions;—donors of ten guineas are classed with annual subscribers of one guinea; and donors of fifty pounds with those of five guineas.

Auxiliary Societies are allowed to purchase Bibles and Testaments at *prime cost;* their members having the same privileges also, at the local depositories, as the members of the parent society enjoy in London.

The centre of this Institution is in London; and its Auxiliary Societies, Branch Societies, and Associations, extend throughout the British dominions in every quarter of the globe. One hundred and twenty-six affiliated Institutions have been formed during the past year. Numerous correspondences have been opened with the clergy and laity of different nations; and powerful coadjutors are actively employed in circulating copies of the sacred Scriptures among men "of every nation under heaven." During the twenty-eight years that the Society has existed, it has circulated more than seven millions, six hundred thousand copies of the Scriptures, and expended £1,878,382.

The receipts of the Society during the last year have amounted to 81,735*l.* 16*s.* 4*d.* They have arisen from the usual sources of donations, annual subscriptions, legacies, and sales.

The expenditure during the same period has been 98,409*l.* 10*s.* 9*d.*

The issues from the depository have amounted to 343,145 copies, and on the continent to 240,743, making a total of 583,888.

Auxiliary Institutions in Scotland, and others in correspondence with the Parent Society, have been supplied with copies of the Scriptures, which have proved very acceptable; and contributions have been received from various Societies in that part of the United Kingdom.

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Among its foreign relations, the British and Foreign Bible Society enumerates many Auxiliaries and Branches. In Europe it has established itself at Malta as a central point of great and increasing importance. In Asia its cause is aided and represented by the Calcutta, Madras, Bombay, Columbo, Singapore, and New South Wales Auxiliary Societies, and their various branches. In Africa, similar Institutions are established at Sierra Leone, the Cape of Good Hope, and the Mauritius; also, in the British Colonies of North America, in Nova Scotia—at Halifax, Liverpool in Queen's county, at Pictou, Yarmouth and Argyle; in New Brunswick,—at St. John's, St. Andrew's in Charlotte County, Fredericton, and Miramichi; and in the Canadas,—at Quebec, Montreal, York, Earnest Town, Amherstburgh, Midland District, and Kingston; and likewise in the West Indies, at Jamaica, Antigua, Barbadoes, Montserrat; at Berbice, Honduras, and in the Bermudas.

In England the Society has published at its own expense, the Bible, or integral parts thereof, in *thirty-two* languages. One edition of the Irish Bible, in the vernacular character, has been completed, and another is in contemplation. It has also printed, or extensively aided in printing, the Holy Scriptures on the continent of Europe, in the French, Basque, Breton, Flemish, Spanish, Jewish-Spanish, Hebrew, Italian, Romanese, German, Bohemian, Servian, Wendish, Hungarian, Polish, Lithuanian, Danish, Swedish, Finnish, Lapponese, Icelandic, Samogi-

tian, Esthonian, Lettish, Slavonian, Wallachian, Albanian, Russian, Turkish, Turco-Greek, Tartar-Turkish, modern Greek, Albanian, Calmuc, Buriat Mongolian, modern Armenian, Carshun, Syriac, Georgian, Turco-Armenian, and Armenian languages. In Asia it has promoted, by liberal and repeated contributions, the translation and publication of the Holy Scriptures in Persian, Arabic, Singalese, Pali, Hindoostanee, Bengalee, Sanscrit, Toloogoo, Tamul, Malay, Mahratta, Malayalim, Orissa, Seik, Burman, Carnatica, and several other dialects; together with two versions of the whole Scriptures in the Chinese, a language understood by perhaps one-fifth of the population of the globe, many of whom are resident within the British dominions in the east. At Madagascar a translation of the Scriptures into the Malagesse, has been completed, and the New Testament printed. In the Society and Georgian Islands, the Missionaries have been aided in printing the Scriptures in the Tahitian language by repeated supplies of paper from this institution; and the most cheering prospects are opening for the general distribution of the Scriptures throughout the surrounding islands. In Africa, although the operations of the Society have been chiefly confined to distributing copies of the Scriptures, furnished from its domestick depository, it has also had the satisfaction of supplying the ancient church of Abyssinia with an edition of the Ethiopic Psalter and the Gospels; and the providential acquisition of the version of the entire Scriptures in the Amharic, the vulgar dialect of a large portion of Abyssinia, of which the New Testament, edited by Thomas Pell Platt, Esq., is already printed, will, doubtless, prove the source of invaluable blessings to this interesting Christian community. For the use of the inhabitants of Egypt, the Psalter and the four Gospels have also been printed in Coptic and Arabic. A portion of the inhabitants of western Africa have been furnished with a part of the Scriptures in the Bullom dialect: and the acquisition of a translation of the Gospels and the Book of Genesis in the Berber language, will afford the Aborigines of Northern Africa, by whom it is extensively spoken, the means of becoming acquainted with the things concerning their peace. The Society has also taken measures for printing the Gospels in the Namacqua dialect, for the use of certain tribes inhabiting South Africa. In South America an extensive field was opened for the circulation of the Scriptures, and an agent of the Society was sent out to carry forward the work; but, owing to political changes, and other causes, his exertions have been impeded, and finally closed by death; though numerous supplies of the Scriptures have been disposed of through his instrumentality. The same political causes have operated to check the extensive circulation of the Scriptures, which was anticipated in Mexico, when the Society sent out another of its agents. This agent (Mr. Thomson) has lately proceeded to the West Indies, where his exertions to form new, or revive old Societies, have commenced with pleasing prospects of success. At Labrador, the New Testament and Psalms, translated into the Esquimaux language, by the Moravian missionaries, have been received with gratitude, and are producing blessed fruits. In the language of Greenland, the New Testament has been printed at the charge of this Society, and the copies despatched to that country have been received by the baptized Greenlanders with delight.

The principal translation of the Scriptures now carrying on under the auspices, and with the aid of this Society, are—in Europe, the Breton and Catalonian; in Asia, the Persian, the Curdish, the Ararat-Armenian, and various dialects of the peninsula of Hindostan; in the South Sea Islands, the Tahitian and Raratogna; in America, the Chippeway, the Peruvian, the Aimara, the Mexican, the Misteca, the Tarasco, and Esquimaux; and in Africa, the Namacqua, the Caffre, and the Bechuana.

The foregoing account of the operations of the Society, at home and abroad, would be incomplete without a distinct notice of those independent, but kindred Institutions, which it has been the means of producing on the continent of Europe, and in the United States of America. These are conducted under the highest patronage, and are supported by individuals of different Christian denominations, many of them eminent for piety, learning, and station, in the capitals of Prussia, Sweden, Denmark, Hanover, Saxony, Wirtemburgh, the United Netherlands, France, the principal cantons of Switzerland, and in the Ionian Islands.

A Protestant Bible Society in France occupies an important station among similar Institutions on the continent: and the ladies of France have embarked in the work of forming Bible Associations.

According to the latest accounts, the Russian Bible Society, previous to its suspension by an Imperial Ukase, in 1826, had, with its 289 auxiliaries, branches, and associations, undertaken the *printing* of the Scriptures in 27 different languages,* of which 861,105 copies of entire Bibles and Testaments, or of sepa-

* It has also purchased copies in fourteen other languages.

rate books thereof, had left the press. An edition of 10,000 copies of the Pentateuch, in modern Russ: 145,600 copies of the Psalms, and above 100,000 copies of the entire New Testament, in the same dialect, (including those with the Slavonic) had been printed: thus have the inhabitants of the vast empire of Russia received, for the first time, a translation of the Scriptures in their native dialect, a work, the benefit of which it is impossible to calculate.

In the United States, a National Society has been established at New York, under the title of the American Bible Society, with which no fewer than 813 auxiliaries are now connected! At Philadelphia, a similar Institution, with various branches, successfully prosecutes the same great object.

View of Publick Affairs.

EUROPE.

The latest advices from Europe—eight days more recent than those previously received—have been brought in a packet ship from Liverpool to New York—They are of the dates of the 1st of April from London, and of the 2d, the day of the packet's sailing, from Liverpool.

BRITAIN.—The British parliament is in session, and measures of the deepest interest to the nation are under discussion. The Irish Coercion Bill has passed the House of Commons by a majority of 259, and in consequence of the amendments made to it in that body, is returned to the House of Lords. It will no doubt again pass there, and its provisions be immediately carried into execution. The number of troops kept in Ireland by the British government, appears, from the debates, to be no less than 28,000 men, or about one-fourth of their whole standing array. On the motion for the third reading of the Coercion Bill, Cobbett moved, as an amendment, that the Bill be read a third time that day six months. This motion was negatived by a vote of 345 to 76. Mr. O'Connell, in opposing the Bill, warned the House of the consequences of passing such an act, affirming that it would exasperate the Irish people, and prove the sure means of effecting a separation between England and Ireland. He was replied to by Lord Althorp, and the Bill was passed by the overwhelming majority we have mentioned above.

A change has taken place in the British Cabinet, though it will not probably be attended with any change in its policy. Lord Goderich, who was Colonial Secretary, has become Lord Privy Seal, vacated by the resignation of Lord Durham. Mr. Stanley succeeds Lord Goderich; and Sir John Cam Hobhouse succeeds Mr. Stanley, as Secretary for Ireland.

It appears that the monopoly of the trade to China, possessed by the East India Company, is to cease, but that the Company is to retain the exercise of its territorial functions in India. The discussions on this measure appear to excite more feeling in Britain, at present, than any other. Great national advantages are anticipated from a free trade to China. The directors of the East India Company seek to retain as much power as possible; but their charter is near expiring, and they will then be at the mercy of the government. The whole concern, however, is yet a matter of negotiation and discussion, and we shall not chronicle measures which are only subjects of speculation—the result we hope to state in due time.

The subject of negro slavery in the West Indies was taken up in the house of Lords on the 28th of March. Earl Grey concluded a speech on the subject by saying, that "he was anxious for the abolition of slavery, but he was not prepared to declare for immediate emancipation, without considering the consequences that might flow from such a measure." The *London Standard* states, that the subject was to be taken up again on the 2d of April, and professes to give a faithful outline of the government plan for the settlement of the West India question; the substance of which is, "that a loan of twenty millions is to be negotiated upon the credit of the colonies, out of which the planters are to be paid an ad valorem price, ranging between £10 and £20 per head, for their several slaves. The slaves then, de facto, cease to be the planters' property, and become the indented labourers, as it were, of the publick. They are, however, to be held in gangs upon the estates, in the cultivation of which they are now employed. They are to be compelled to work six days of the week, and the compulsory instrument is to be supplied by a numerous and efficient white police, acting under a subordination of magistrates communicating with the several colonial governors."

We see nothing in the papers that have reached us, on the subject of tythes, or the reform of the church. We presume that this important matter has not yet been reached, in the course of parliamentary proceedings—A great emigration from Britain is in rapid progress. It is stated in one of the papers that "there are now no less than thirty ships fitting out in the St. Katherine's, London, and West India Docks, to carry away emigrants to Canada, New South Wales, and Van Dieman's Land.—Ten vessels sailed last week, with as many hundred passengers, for those places, and as many more will leave the Docks this week. Two large ships are appointed to leave the port of London in April, with female passengers for New South Wales, and 300 of the berths have already been engaged."

It appears incidentally, from the debates in parliament, that Ireland remains without any melioration of the deplorable state, by which it has been characterized for some time past.

FRANCE.—From France there is nothing important. The situation of the Duchess de Berri, whose pregnancy seems to be no longer doubtful, is still the cause of a good deal of debate. The Carlists are clamouring for her immediate liberation, and affirm that her health is greatly impaired; this is denied by the friends of the Government, who say that her health is "as good as can be expected."

It is stated that it is the firm intention of Prince Talleyrand, now at the British court, not to listen to any of the propositions of the King of Holland, for a modification of the terms proposed by the five great powers for settling the controversy between Holland and Belgium, but to insist on its being terminated according to the first Protocols, and the treaty of November 15th, 1831. Charles X., reported last month to be dangerously ill at Prague, is now said to be restored to health—A great reduction of the army appears to be in contemplation; and a reinforcement of the French naval force in the Mediterranean was expeditiously fitting for sea—said to be in consequence of certain indications that Russia is seeking to obtain an undue influence with the Turkish Sultan. Up to the 27th of March, the Russian squadron had not left the Bosphorus, although that event had been expected to take place a considerable time previously—There are many indications that France and Russia cherish a mutual jealousy of each other. Both are endeavouring to obtain from the Sultan Mahmoud, the settlement of his controversy with the victorious Pacha of Egypt, and thereby to make the Sultan subservient to their ambitious views.

SPAIN.—An article in a Paris paper of the 20th March, says—We learn from good authority, that the convocation of the Cortes of Spain, is to take place in the first fortnight of the month of April; but it appears that the two subjects which are to be first discussed, viz., the acknowledgment of the right of the King's daughter to the throne, and the recognition of the American Republics, will be discussed with closed doors.

We do not think that the unimportant and ephemeral changes which occur in Spanish affairs, are worth recording. The queen's party, on the whole, is ascendant; and Don Carlos and the Duchess of Beira—the rivals for royal dignity of the existing and expected dynasty—have left Madrid by necessity, yet without formal banishment, so far as we can find; and have gone to Lisbon, where they are courteously, and we doubt not cordially received, by Don Miguel.

PORTUGAL.—The conflict for the crown of Portugal, between Don Miguel for himself, and Don Pedro for his daughter, is still undecided. But while the scales of empire are yet vibrating, we fear they incline to the side of the wretched tyrant who is now in possession of the throne. The monks and priests are his devoted friends, and the superstitious Portuguese populace are almost wholly under their influence. Don Pedro has now been more than ten months in Oporto, and he is yet confined to even a less space than he occupied shortly after his landing—He has lately, and most unfortunately, quarrelled with Sartorius, the British commander of his fleet, who leaves his service, and will probably withdraw the greater part of his naval force. Yet on the other hand, the repeated, and recently desperate attacks of the troops of Miguel, on the lines and fortifications in and about Oporto, have been completely repulsed, and with great slaughter of the assailants, and comparatively little loss on the part of the besieged. The papers brought by the last arrival contain long accounts of two assaults made by the Miguelite forces on the defences of Oporto—one on the 3d, and the other on the 24th of March. They appear to have been skilfully planned, and well and bravely conducted. But in both instances, they were repelled with great loss, and without gaining any advantage. It is stated that they have had a disheartening effect on the troops of Don Miguel; and yet it is affirmed that they are preparing for another more general and desperate assault. But even if this should fail, and the troops of Don Pedro be able to advance, if the country is in general hostile to him, neither he

nor his daughter can possess a throne worth having. Meanwhile, both armies have suffered from pestilential disease, and that of the invader from the want of supplies, which reach Oporto with great difficulty, being exposed to the fire of the besieger's batteries.

SWITZERLAND appears to be in a very perturbed state. A political controversy on the fundamental principles of their social union, has about equally divided the cantons which compose the confederacy.

ITALY.—The whole volcanic region of Southern Italy, and the Island of Sicily, appears to be in agitation—In the meantime, the celebrated harbour of Pompeii, filled up by the lava of an eruption of Mount Vesuvius, in the year 79 of the Christian era, is being excavated; and a small fleet of ancient vessels, or at least the remnants of them, have been found, in good preservation.—Almost the whole plot of the city has been excavated.

GERMANY.—The federal Diet of the German empire, as we stated some months since, has issued edicts calculated and intended to repress the movements in favour of free government, in the several subordinate States—particularly those of small territorial extent. This has been, and still is, deeply resented by some of these States—especially by the numerous friends of *liberalism* which they contain. Recent accounts show that the spirit of resistance to the edicts of the Diet is active and increasing—It will probably eventuate in a rupture, a revolution, or a gradual reformation.

BELGIUM AND HOLLAND.—We have already had occasion to notice the continuance of the controversy between these States. The last arrival brings information that warlike preparations are being made by the Belgians, in prospect of their being needed to repel the Dutch, or to enforce the award of the five great powers: and by the same arrival we learn that "No change is perceptible in the conduct of the King of Holland; he continues to reinforce his squadron in the Scheldt, and in an interview with his late Ambassador in London, Zuylen van Nyevelt, has expressed his determination not to submit to conditions which he considered unjust."

TURKEY.—Reports have been circulated in Europe, as well as in this country, that Ibrahim Pacha, notwithstanding the measures taken for pacification, had pursued his victorious march toward Constantinople, till he had reached and stationed his army at Smyrna. There is still some doubt as to the truth of these reports, but the probability seems to be, that Ibrahim did not advance farther, after his signal defeat of the Turks at Coniah, or Iconicum. The most recent intelligence from Constantinople bears, that the Grand Seignor is relieved from his fears by the intervention of the Christian European powers—especially the French—and is diligently employed in disciplining his army, and doing every thing to repair his losses—The terms of the pacification with Mehemet Ali, the Pacha of Egypt, are said to be, that the Pacha shall still recognise the Grand Seignor as his lawful sovereign, and shall retain Egypt and Syria as his dominions, in perpetuity, but shall resign all his other conquests to the Sultan Mahmoud.

Our space forbids farther details for the present month.

ERRATA IN OUR LAST NUMBER.

Page 156, 2d col. 7th line from bot., for *Lepari Isles*, read *Lipari Isles*.
157, 1st col. 11th line from top, for *two miles*, read *twelve miles*.
Do. 2d col. 8th line from bot., for *eight years*, read *eighty years*.
192, 20th line from bot., for *Africa*, read *Arica*.

ERRATA IN OUR PRESENT NUMBER.

In a part only of the impression, the *Lipari Isles* are several times called the *Lepari Isles*.
Page 218, 2d col. line 20, for *love in peace*, read *live in peace*.